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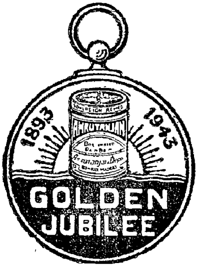

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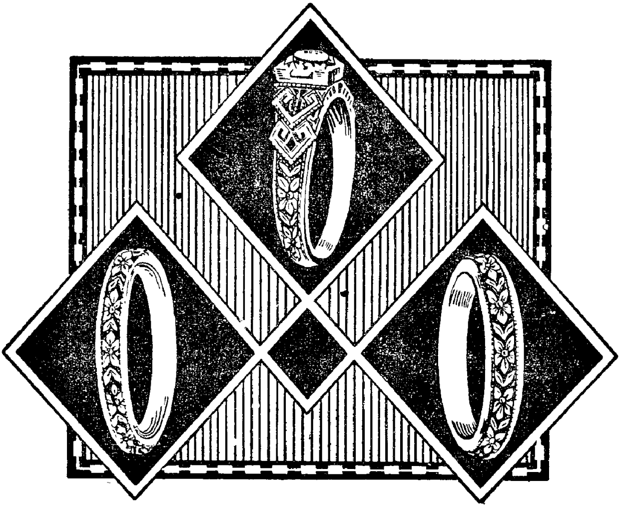

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Shakya Muni came not to destroy, but he was the fulfilment, the logical conclusion, the logical development of the religion of the Hindus.—Swami Vivekananda

The Vedanta Kesari

VOLUME XXXI NUMBER 1

MAY, 1944

ZEAL FOR GOD BURNS UP ALL STAIN[1]

Sri Ramakrishna was in the company of devotees in his room at Dakshineswar. He said:

"As the tiger devours other animals, so does the 'tiger of zeal for the Lord' eat up lust, anger, and the other passions. Once this zeal grows in the heart, lust and the other passions disappear. The gopis of Vrindavan had that state of mind because of their zeal for Krishna.

"Again, this zeal for God is compared to collyrium. Radha said to her friends, 'I see Krishna everywhere.' They replied, 'Friend, you have painted your eyes with the collyrium of love; that is why you see Krishna everywhere.'

"They say that when your eyes are painted with collyrium made from the ashes of a frog's head you see snakes everywhere.

"They are indeed bound souls who constantly dwell with 'woman and gold' and do not think of God even for a moment. How can you expect noble deeds of them? They are like mangoes pecked by a crow, which may not be offered to the Deity in the temple, and which even men hesitate to eat.

"Bound souls, worldly people, are like silk-worms. The worms can cut through their cocoons if they want, but having woven the cocoons themselves, they are too much attached to them to leave them. And so they die there.

"Free souls are not under the control of 'woman and gold.' There are some silk-worms that cut through the cocoon they have made with such great care. But they are few and far between.

"It is maya that deludes. Only a few become spiritually awakened and are not deluded by the spell of maya. They do not come under the control of 'woman and gold.'

"There are two classes of perfect souls: those who attain perfection through spiritual practice, and those who attain it through the grace of God. Some farmers irrigate their fields with great labour. Only then can they grow crops. But there are some who do not have to irrigate at all; their fields are flooded by rain. They don't have to go to the trouble of drawing water. One must practise spiritual discipline laboriously, in

[1] From the *Gospel of Sri Ramakrishna*

order to avoid the clutches of maya. Those who attain liberation through the grace of God do not have to labour. But they are few indeed.

"Then there is the class of the ever-perfect. They are born in each life with their spiritual consciousness already awakened. Think of a spring whose outlet is obstructed. While looking after various things in the garden, the plumber accidentally clears it and the water gushes out. Yet people are amazed to see the first manifestations of an ever-perfect soul's zeal for God. They say, 'Where was all this devotion and renunciation and love?'"

The conversation turned to the spiritual zeal of devotees, as illustrated in the earnestness of the gopis of Vrindavan. Ramlal sang:

Thou art my All in All, O Lord!—the Life of my life, The Essence of essence:
In the three worlds I have none else but Thee to call my own.
Thou art my peace, my joy, my hope; Thou my support, my wealth my glory;
Thou my wisdom and my strength.
Thou art my home, my place of rest; my dearest friend, my next of kin
My present and my future, Thou; my heaven and my salvation.
Thou art my scriptures, my commandments; Thou art my ever-gracious Guru;
Thou the Spring of my boundless bliss.
Thou art the Way, and Thou the Goal; Thou the Adorable One, O Lord!
Thou art the Mother tender-hearted; Thou the chastising Father;
Thou the Creator and Protector; Thou the helmsman who dost steer
My craft across the sea of life.

Master (to the devotees): "Ah! What a beautiful song! 'Thou art my All in All!'"

Ramlal sang again, this time describing the pangs of the gopis on being separated from their beloved Krishna:

Hold not, hold not the chariot's wheels.
Is it the wheels that make it move?
The mover of its wheels is Krishna,
By whose will the worlds are moved....

The Master went into deep samadhi. His body was motionless; he sat with folded hands as in his photograph. Tears of joy flowed from the corners of his eyes. After a long time his mind came down to the ordinary plane of consciousness. He mumbled something of which only a word now and then could be heard by the devotees in the room. He was saying: "Thou art I, and I am Thou—Thou eatest—Thou—I eat! ... What is this confusion Thou hast created?

Continuing the Master said: "I see everything like a man with jaundiced eyes! I see Thee alone everywhere. O Krishna, Friend of the lowly! O Eternal Consort of my soul! O Govinda!"

As he uttered the words "Eternal Consort of my soul! Govinda", the Master again went into samadhi. There was complete silence in the room. The eager and unsatiated eyes of the devotees were fixed on the Master, a God-man of infinite moods

INDIA AT THE WORLD-EXHIBITION OF 1944—(I)

I

Exhibitions of engines and the paraphernalia of war are easily organised in these days but not so exhibitions of things useful to life. Commodities necessary for normal life have become so rare and their transport so difficult that it is a mockery to think in terms of an exhibition of those saleable commodities. But we intend speaking here of an exhibition of non-saleable commodities, of things that do not require railway waggons for transport, of things whose supply has always exceeded the demand—for few are in need of them—of things which have become very cheap, quite unlike the things of daily use. We mean the higher values of life, ideals which inspire a right and noble life.

For some time past values have been gliding down a steep incline, and war has brought them to the bottom of cheapness. There seems to be some cause and effect relation between the cheapening of the higher values and the rise in price of things of daily use. If truth and honesty were not as cheap as it is today, the large-scale, merciless adulteration of food-stuffs, bribery and black-market robbery would not have been as abounding as they are. If humanity and sense of brotherhood were not as cheap as it is today, blood, rape and tears would not have been so awfully plentiful. The irony of it all is that all these blood and tears have not cooled down the dust raised by the welter and cry in the name of values and ideals. Yes, these are on show in this war-time exhibition we intend visualizing here, virtue, truth and all—all war-time quality.

A special and interesting feature in modern exhibitions is what are called two-and-half-anna shops where buyers are saved the worry of asking prices and higgling: whatever they take are of the same price, two and half annas, from a gold pendant to a Gooptu pencil! Our exhibition also has copied this commercial device. From philosophy to fiction all things are of the same price and very cheap at that. Every country in spite of itself is represented in this exhibition through the array of the values and ideals it stands by, good or bad, benign or malign. India too is there. But she is more anxious to buy in this exhibition. She feels she cannot postpone her choices and she will make them after consulting her parents, her ancient national ideals in virtue of which she is what she is today.

II

The stabbing reality of modern thought-life is the indiscriminate and stupid levelling-down of all values, an over-simplification of great truths for immediate utility, an ultra

cheapening of ideals to help expediency. To use a single word—a hackneyed word though, but which has been cleverly spacious to cover all the imperial hypocrisy of today—an extreme *democratization* has set in. Cheap literature and fiction cramp the bookstalls more than serious and high-minded works of art and creative genius. We do not like any serious literature, classic or drama that makes us think. We thirst for sensational novels which excite us or the film that thrills us with breathless escapes and vulgar scenes or the melodrama that evokes side-splitting laughter. We do not want high-thinking or serious purpose but are satisfied with excess of emotion and extravagance of sentiment. More than these we want religion in cheap pills, we want 'religion-made-easy' not the one which enforces discipline in life but the one which confers the good things of the world for the mere asking. Philosophy even has become fundamentally plebian or democratic. Its one self-chosen aim is to arrange the life of the ordinary man. If he requires a God, philosophy supplies him with one; if a ghost' it will also be supplied. No doubt the emotional and intellectual needs of the man-in-the-street should receive respectful attention; but this is not to make them the standard of truth. To pull down values and ideals to pander to the common man's taste is something suicidal for philosophy. Philosophy is the schooling for a life of wisdom sweetened by love. Philosophy sets the mould for Life, it makes the Man. 'The philosophy which a nation receives', says Emerson, 'rules its religion, poetry, politics, arts, trades, and whole history.' The West has known this secret power in philosophy's breast and has with such worldly wisdom accepted the philosophy of success, the philosophy of getting on and called it by the polished name 'Pragmatism'. We can gain good and useful acquaintance with this new-comer through the words of its great devotee, William James:

> Her (Pragmatism's) only test of probable truth is what works best in the way of leading us, what fits every part of life best and combines with the collectivity of experience's demands, nothing being omitted. But you see already how democratic she is. Her manners are as various and flexible, her resources as rich and endless, and her conclusions as friendly as those of mother nature.

'Nothing succeeds like success.' This is a language easily understood by the common man all the world over. No philosophy need whisper this *mantra* of success into his ears. He incorporated it in all departments of life with magic effect. The beauties and gains of this success-philosophy were in a sense unknown to India and she hastened to her altar with the devotion of a new convert. When success is the end in all spheres of life, 'short-cuts' become inevitable and cheap and easy means highly necessary. To the resulting cheap patterns of religion, literature and philosophy we have already referred above. The success-fever weakened man's will and developed in him a sickly sentimentalism. It raised his commercial cupidity to its zenith. How in the West by the shifting of emphasis from will to emotion in the sphere of religion, the ground for decay was prepared from 17th century forwards is depicted in the words of Aldous Huxley:

> It is worth remarking that the tendency to substitute for a superrational concentration of will a 'subrational expan

sion of feeling' **began at any rate in the** sphere of religion in the 17th century. In this unpropitious atmosphere mysticism could not thrive and as Dom Chapman points out, there has been an almost complete dearth of Catholic mystics from the late 16th century down to the present day. During the Middle Ages, far less stress was laid on sacramental religion than is laid at the present time, far more on spiritual exercises and contemplation. A religion which once laid emphasis on the need to educate men's wills and train their souls for direct communion with ultimate reality and which now attaches surpreme importance to the celebration of sacraments and to the performance of rituals calculated to induce in the participants a 'subrational expansion of feeling' is certainly not progressing. It is becoming worse, not better. (*Ends and Means p. 293*).

III

This is nothing short of a calamity to the spiritual arteries of Christianity and consequently to the West. We are afraid Hinduism also is drifting towards this abyss. We cannot say definitely whether Hinduism has got the infection from Christianity though the chances are that one religion easily gets an infection from the other. There are pronouncing symptoms that the religion of a good portion of the Hindus, not excluding even the educated and the elite, has taken the form of a sickly sentimentalism and sordid commercialism. Why are the Baba-cults on the increase? They have come in existence in answer to insistent demands for cheap cults. These cheap Baba-cults proclaim to the credulous devotees, 'Wear this medallion of the Baba. Don't worry about your spiritual practices. We are doing them for you. All worldly goods will be added unto you'. Hinduism has been wide enough to accommodate all forms of faith, from the religion of snake-worship and **animal-sacrifice to the religion of** realization of the integrating principle of the universe in and through the many. The emphasis on emotions that is obtained in the Bhakti--yoga is balanced by the rationalism of the Jnana-yoga and activism of the Karma-yoga. Unlike Christianity, Hinduism has proved its dynamism to this day by an array of first-rate mystics and saints. With all these glories for Hindus we have to admit that the cheapening or the levelling-down spade has not spared us and that it has in recent times done serious havoc in Hindu minds. There is great demand for the religion of the swallow-pill-and-get-alright variety. And the demand has been more than met by the Baba-cults already pointed out. There is so much sham-cry for a non-dogmatic 'scientific' religion shorn of all superstitions to capture the scientific and rational temper of the modern man. But we do not know where the modern Hindu's rationality hides its blushing face when he visits at dusk to escape public gaze the Muslim fakir round the corner who with his peacock feather and *vibhuti* (ashes) cures the Hindu's ailing child and confers blessings on his educated wife. There are well-educated, highly placed Hindus today who have premanantly employed family astrologers to tell their daily 'fortunes' and who Micawber-like daily look forward to 'something to turn up'. To this fashionable 'modern' age which has shed many old encumbrances but has forgotten to bundle up its superstitions, we Hindus have to show the way. How can we go ahead and lead it when we ourselves are weighed down by the same weight?

It is the inescapable law in currency that a bad coin *i.e.* a coin of low

metallic value drives out a good coin, *i.e.* a coin of more intrinsic value. For these good coins are hoarded by people. Religion cannot escape this law. Bad religion has driven out good religion. Who wants the religion which enforces a strict and disciplined life and morality when there are cheap religions which promise easy short-cuts? But while this cheap spurious stuff has conquered the market passing for the real stuff of religion, it has been too weak to hold its own against even the mild taunts of cultured sceptics. Recently there was a fifteen-page article in an Indian magazine denouncing religion as the enemy of India's progress. As is customary, the writer thunders, 'When Russia removed the dead hand of religion from her head she astonished the world by her speedy regeneration and it is to communism that the credit is due.' Yes, one is free to call religion by any 'ism'. We may remind the writer that for a country, the happiness, contentment and prosperity of all its people, is the first word of its living religion. And nobody need waste his efforts in maintaining that that religion should be called by a particular 'ism' only. On Russia's head perhaps was a dead religion before. She has done well in removing the stinking dead body. The writer concludes, 'Religion fosters a sense of pathetic dependence that cuts the very nerve of self-reliance, making man a helpless victim who must run for solace and help to a personified 'Hypothesis'. This is the tragic result of the cheap coins of religion gaining currency, of the imposter usurping the throne of religion. India has never taught a religion of dependence and weakness. Supreme strength and self-reliance has been the message of India's religion. The writer has taken the false coin for the real one and, we are sorry to say, is fighting with the shadow.

IV

What is tragically true of religious ideals is true of other ideals also. Close to religion stands education which in its true dignity is the preparation of the individual for the enjoyment of his high estate. Education is the schooling where man's latent divinity becomes patent. How low has this fallen! In the West, especially in Fascist countries, to quote the words of Huxley, 'education is a preparation for war'. In Germany, Italy and Russia boys from fourteen upwards are given an education which makes them best 'fighting material.' And this practice of the Fascist countries has compelled other 'democratic' countries to follow the Fascist example. A democratic Government they say, is a poor fighter. A one-man Government is the best war-machine so necessary in these days. And only a 'fighting God' deserves our worship say the Dictators.

Is this spreading disease of rationed ideals and cheap values entirely due to the fact that ideals have today attempted to serve the lowest rung, the common man. Not quite. Ideals and values need restatement and regeneration from time to time, so that they may inspire man in the ever-changing world. Ours is a time of such restatement. And this time the restatement is predominantly in terms of the common man's needs. It is not degenerating for philosophy or religion to serve and raise the individual. Humanity is an abstraction whereas the individual is a tangible and attractive reality. Have not our ancients said in sparkling words,

purushat na param kinchit, there is nothing higher than the person, a truth that received glowing affirmation from the saint of Dakshineswar, who said 'Jiva is Siva'. Ideals and values have become cheap and vitiated when they failed to see the Siva in the Jiva, to enthrone the Divinity in the individual. How this can be seen and how life can be heightened to its top pitch by that vision was lived and taught by Sri Ramakrishna, the dynamic spirit of Hinduism. In this age of general deterioration of values, his message alone can raise them and raise life thereby.

V

In the midst of these falling ideals and values to which shall we cling. It is a fact of history, says Sir S. Radhakrishnan:

> that civilizations which are based on truly religious forces such as endurance, suffering, passive resistence, understanding, tolerance are long-lived, while those which take their stand exclusively on humanist elements like active reason, power, aggression, progress make for a brilliant display but are short-lived. Compare the relatively long record of China and of India with the eight hundred years or less of the Greeks, the nine hundred years on the most generous estimate of the Romans and the thousand years of the By santium.

The Hindu civilization has not scored high in the arena of ambition and adventure, of public spirit and social enthusiasm as the youthful nations of the West have done. We do not find the Hindus frequently among those who risk their lives in Everest expeditions, in scientific research or in record flights from San Francisco to Saigon. But they as a class have lived long, faced many crises and preserved their identity. The fact of their age suggest that they seem to have a sound instinct for life, a strange, hidden vitality, a staying power which has enabled them to adjust themselves to social, political and economic changes, which might have meant ruin to less robust civilizations. This enduring strength and vitality of the Hindu civilization confirms the wisdom of our holding on to Hindu ideals in this great welter of values and ideals. A restatement of these values and ideals and a reconstruction of Religion, Education, Society and Philosophy in terms of true Hindu ideals is the world's immediate necessity and India's opportunity. It shall be our endeavour in the succeeding months to show how Hindu values and ideals faithfully pictured can inspire and effect such reconstruction of life individual and social as is felt so necessary in these days of destruction confusion.

SELF-EFFORT OR GRACE

Dr. S. K. Maitra, M.A., Ph. D., Benares Hindu University.

[Is salvation attainable through self-exertion or is it obtained only through Divine Grace? This has been a poser before man from the birth of Religion. Here is a learned and interesting answer to the question.—Eds.]

अणोरणीयान् महतो महीयान्
आत्मास्य जन्तोर्निहितो गुहायाम्।
तमक्रतुः पश्यति वीतशोको
धातुप्रसादान्महिमानमात्मनः ॥

Kathopanishad 1-2-20.

(Smaller than the small, greater than the great is the Atman that dwells in the secret heart of beings. He who is free from desire, by tranquillity of the senses beholds that Greatness of the Atman (and becomes) freed from sorrow.—*Sri Krishna Prem's Translation.*

So runs a famous verse of the *Kathopanishad*. In the *Svetasvataropanishad* this verse was copied, like many other verses of the *Kathopanishad,* with some—but very significant—changes. The last line was changed into धातुः प्रसादान्महिमानपीशम् ।

The change apparently was slight. It related only to two words, *dhatuprasadat* and *atmanah,* and yet how fundamental it was! It completely altered the meaning of this line and introduced a new idea which was not present in the earlier Upanishad.

This new idea is the idea of grace. *Dhatuhprasadat* may be translated into English as 'by the grace of the Creator'. The *Kathopanishad* knows nothing of this.[1] It believes in the power of the individual by his own exertions to obtain salvation. What the individual requires for this is *dhatuprasada,* that is, tranquillity of the senses.[2] If he has this, then he does not require anything else for

[1] It may be said here that the line यमैवेष वृणुते तेन लभ्य : in Kath. 1.2.23 speaks of Divine grace, and indeed, some commentators have interpreted it in this sense. But there is no reason why we should accept this interpretation and introduce an idea totally foreign to this Upanishad, when, as Sankara shows, the line can very well be interpreted without this. See Krishna Prem's *The Yoga of the Kathopanishad,* pp. 107-108. For Mund. Up. 3.2 3, where Kath. 1.2.23 is repeated, we have to adopt the same interpretation. Here also, we cannot say that there is any mention of grace. for immediately after this verse, there occurs the definite declaration in the next verse, नायमात्मा बलहीनेन लभ्यः (The Self is not attainable by the weak) which makes salvation a matter for individual effort. So again, in Mund. 3 1 5, Atman is said to be obtainable by truth, by austerity (*tapas*), by knowledge and by chastity (*brahmacarya*), but no mention is made of grace. This is also the case with Mund. 3.2 8 and 9. From all these considerations it appears that it will be wrong to see in Kath. 1.2.23 any enunciation of the principle of grace.

[2] Sankara interprets the word in this sense. Hume points out that the word *prasada* is used in the sense of tranquillity in Maitri. 6.20 and 6.24. He also points out the use of the word *jnana-prasada* in the sense of 'the peace of knowledge' in Mund. 3.1.8, and also shows that the word is used in this sense also in the *Bhagavadgita,* though the other meaning of *prasada,* namely grace, is also found there. (See *Thirteen Principal Upanishads,* p. 350, footnote)

obtaining salvation. Kath. 2, 3, 14 and 15 also speak in the same strain.

Here, then, are two distinct points of view presented to us. The one says that salvation is attainable through self-exertion ; the other says that it can be obtained only through Divine Grace. Which of these are we to choose?

This conflict runs through the whole of our culture. Whatever may be the case in the early Vedic age, there can be no doubt that in the later Vedic age and that of the earlier Upanishads, man became intoxicated with a new consciousness of his power, and this led him to believe that he could obtain salvation through his own exertions alone. Deeper spiritual realization, however, showed him that this was not possible, and the pendulum swung to the other extreme. This is what we find in the *Svetasvataropanishad,* where we have the first clear presentation of the doctrine of grace.

A reconciliation of these two conflicting standpoints was urgently required, and this was one of the tasks which the Gita set before itself. On the one hand, the general drift of its teaching is to make man conscious of his high destiny and his incumbent duty to fulfil it, removing from his mind all traces of egoism and sentimentality which paralyse his will; on the other, it equally emphatically declares that without Divine grace salvation is impossible. Thus, while its attitude is one of uncompromising opposition to all forms of passivity and do-nothing-ism, it proclaims as its final message: 'Abandoning all other principles, take refuge in Me alone. I will deliver you from all sin ; do not grieve.' (Gita, xviii 66).

The Gita not only says in a general way that Divine grace is an indispensable condition of emancipation, but it also shows (xviii, 14-16) by an analysis of voluntary action, that there is always an indeterminate element in it which cannot be ignored through excess of self-consciousness. Every action, whether good or bad, is conditioned by five factors, namely, the body अधिष्ठान the doer कर्ता the various instruments करणंच पृथग्विधम्), the many kinds of effort विविधाश्च पृथक् चेष्टा: and lastly, fate (दैव). To think that the agent is the sole factor in action is the height of folly. Not only is it a great folly, but it is a serious moral delinquency. It is, in fact, as the Gita shows in the sixteenth chapter, one of the characteristics of the man with the Asurika nature (xvi. 13-15).

Fate or *daiva* is the element in a man's action over which he has no control. Its presence shows that man is not completely his own master, and that there is a power above him which directs his actions. This, however, does not mean a negation of man's freedom, but only a restriction of it. Subject to that restriction, man enjoys freedom. I cannot do better here than quote what I wrote on the subject a few years ago:[3] "Let us face the question squarely. What exactly is meant when it is claimed that human beings are free? Is it meant that they enjoy absolute freedom even when they are limited, particular, individual beings? That is, of course, ridiculous, for it involves a contradiction in terms. All that can be claimed is that these finite individuals must be given a chance of being other than they are and of acting otherwise than they do, that

[3] *Vide* my article *The Conception of Human Freedom in the Bhagavadgita*: "Prabuddha Bharata," Sept. 1939.

is, of being other than mere finite, individual, particular beings and of acting otherwise than in a way contrary to the objective moral order. In other words, what can be claimed is that every finite individual must have freedom to improve himself, to rise above his limitations and ultimately to be one with God Himself. This freedom no one can assert that the Gita denies. The words of verse 32 of the ninth chapter are explicit on this point: 'Everybody who takes refuge in me attains the supreme condition'. Nobody is doomed for ever ... There is no coercion on the part of God to tie down any individual to his or her particular lot for ever.'

The Gita's beautiful reconciliation of the principles of grace and self-exertion is a model for all time of how an active virile attitude can be combined with one of complete surrender to God. It shows how wrong it is to set up the disjunction: Either grace or self-exertion. This disjunction has been in fact one of the main causes of spiritual decline in the East as well as in the West. In our country, with the rise of the Bhakti schools, the principle of grace became the dominant note of our spiritual life. But in the enthusiasm for this principle, it was soon forgotten that grace could only work on a basis of self-activity. The result was that that beautiful harmony between these principles which was the distinguishing feature of the Gita, was lost sight of. Self-exertion came to be deprecated, and this was a very unfortunate thing from the standpoint of spiritual progress.

In the West, too, this distinction has proved equally disastrous for spiritual life. Because the West feels to-day that grace is opposed to the principle of self-reliance and encourages a kind of intellectual and moral idleness, therefore, it wants to banish it completely from its scheme of things. In the Middle Ages, on the contrary, the West believed mainly in grace and had very little faith in man's own efforts, and this led to Church rule, Papacy and other forms of authoritarianism, which were equally fatal to the growth of spiritual life. The West always goes from one extreme to another, and the medieval age with its implicit faith in grace has been succeeded by the modern age which rejects grace altogether. This sort of oscillation from one extreme to another will go on until this disjunction is completely discarded and an attempt made to build spiritual life on the basis of a conjunction of grace and self-exertion. How this is possible, we now proceed to show.

Grace supplies the essential transcendent element, without which evolution would be a Maypole dance round and round the same immobile stagnancy. If the world is to be lifted out of its present rut, it must be hooked on to something higher than itself. Grace supplies this element, this 'something higher than itself.' It is another name for the descent of the Divine Light into the world. Without such a descent the evolution of the world to a higher status is unthinkable. It is absurd to suggest that the world can cure itself. It cannot; it can only be cured by the application of the surgeon's knife. That surgeon's knife is grace. It is the Divine aid continually coming to the rescue of the world when it is not in a position of itself to lift itself out of its hopeless position.

But grace is not miracle. It is important to remember this. Miracle is a complete stranger to that to which it occurs. It is an absolutely unaccountable and inexplicable intervention. It is a freak, totally unrelated to anything which preceded its advent. Grace is very different from this. It comes not as a total stranger, but as the most welcome guest, whose appearance was not only awaited, but intensely desired, So that when it comes, it receives a most cordial welcome. It is in fact hailed as a Saviour or Messiah whose advent fulfils a long-cherished hope.

This is expressed by saying that grace comes when it is deserved. There must be an intense craving for it before it can come. And therefore it comes only to him who seeks it and seeks it with the whole of his being. It does not come to the idle dreamer who makes it an object of his pious wish. It is only an intense aspiration, an aspiration in which the whole of our being is concentrated upon the single desire to receive it, that can prepare the ground for its descent.

Such an aspiration brings into play all the faculties of one's soul. It cannot be obtained by mere submission to authority. The Gita says (iv. 34): तद्विद्धि प्रणिपातेन परिप्रश्नेन सेवया (Know this by submissiveness, questioning and service). Submission is only one of the ways, but it is not the sole way to spiritual realization. It must be followed by the other two, the way of reflection and the way of service. Submission helps only to check the growth of egoism, but egoism will return with a thousand-fold virulence if the gods to whom one submits prove, on examination by reason, to be false gods. The scepticism that will then result will be infinitely more dangerous than one which results from the mere absence of faith. Lastly, the two ways of submission and reflection must be consummated by active service of truth, by complete dedication of oneself to the pursuit of truth. It is only when this triple process is completed, that one obtains knowledge which is stable, which is not in danger of being lost at the first touch of reflection. This is why in the next verse (iv. 35) the Gita says : यज्ञात्वानपुनर्मोहमेवं यस्यसि पाण्डव (There will result that knowledge, O Pandava, which is no longer in danger of lapsing into ignorance). Then only will the foundations of knowledge be truly laid. The third of these processes, what the Gita calls *seva*, the consecration of the whole of one's being to the service of truth, is what may be called Surrender in the truest sense of the word. Mere submissiveness is not surrender, for it may be of the pre-reflexional, sentimental nature, and may vanish at the first touch of reason. True surrender, as Amiel has said in his *Journal Intime*, is *male resignation* 'manly resignation', the quality of manliness consisting in the acceptance by the whole of one's being (and not only by the emotional part of it) of that to which one resigns oneself, and a readiness to live for and die for it (as opposed to a mere passive acceptance of it.). In such surrender there is a perfect blending of grace and self-effort.

What I wish to point out to-day, on this happy occasion of the anniversary of the foundation of *The Vedanta Kesari*, is that the two great spirits whose message this magazine has been proclaiming to the world for

the last thirty years—I mean Sri Ramakrishna Paramahamsa and Swami Vivekananda—always looked upon this combination of grace and self-exertion as the most essential requirement of spiritual life. Sri Ramakrishna, with his intense faith in grace, yet symbolised in his own life and in his teaching the great truth that grace can only be won through self-effort. Thus, in answer to the question of a devotee, 'Sir, we have heard that you have seen God. So please make us also see Him. How can one get intimate knowledge of the Lord?' Sri Ramakrishna said, 'Everything depends upon the will of the Lord. Perseverance is necessary for God-vision. If you merely sit on the shore of a lake and say, "There are fishes in the lake," will you get any fish? Go and get the things necessary for fishing; get a rod and line and bait, and throw some food into the water to entice them. Then from the deep water the fish will rise and come near you when you can see and hook them. You wish me to show you God while you sit quietly by, without making the least effort! You want me to set the curd, to churn the butter and hold it to your mouth. You ask me to catch the fish and put it in your hands. How unreasonable is your demand![4] The nature of the self-effort required for winning grace he made clear, while expounding the gist of Sri Gauranga's cult, in the following words: 'This faith insists that man should at all times try to cultivate three things—delight in the name of the Lord, loving sympathy for all living beings, and service to devotees......With the knowledge that the whole universe is the household of the Lord, one should show pity to all creatures.' 'Uttering the last words, "pity to creatures" in a rather abrupt fashion, the Master went into *samadhi*. Sometime after—returning to a semi-conscious state—the Master exclaimed, "Pity to creatures! Pity to creatures! Sirrah you, who are lower than even a worm, how dare you speak of showing pity to creatures! Who are you to show pity to them? No, no, it is not pity to creatures, but service to them in the consciousness that they are verily God Himself."[5]

This is the origin of that famous doctrine of service of Daridranarayana, that is, of God incarnate in His creatures, which is the practical form which the teaching of Sri Ramakrishna has taken and which is the motto of that great religious organization associated with his name, and which is known all over the world as the Ramakrishna Mission'

Swami Vivekananda also felt that religious life demanded the union of grace and self-effort. In his lecture on *What is Religion*: he showed how these two principles could and must be united. 'The Upanishads'. he said, 'have declared;! Arise; Awake! and stop not until the goal is rsached'. We will then certainly cross the path, sharp as it is like the razor, and long and distant and difficult though it be. Man becomes the master of gods and demons. No one is to blame for our miseries but ourselves'. After showing in this way the imperative need of self-effort, the Swami proceeded to show the equally imperative need of grace. 'Do you think', he continued, 'that there is only a dark cup of poison if man goes to look for nectar? The nectar is there and is for everyman who strives to reach it. The Lord Himself tells

[4] *Sayings of Sri Ramakrishna*, p. 210.

[5] Ibid, p. 260.

us: "Give up all these paths and struggles. Do thou take refuge in Me. I will take thee to the other shore, be not afraid". We hear that from all the Scriptures of the world that come to us. The same voice teaches us to say, "Thy will be done upon earth as it is in heaven", for "Thine is the kingdom and the power and the glory". It is difficult, all very difficult. I say to myself, "This moment I will take refuge in Thee, O Lord, unto Thy love I will sacrifice all, and on Thine altar I will place all that is good and virtuous. My sins, my sorrows, my actions, good and evil, I will offer unto Thee; do Thou take them and I will never forget."[6]

In Sri Aurobindo's philosophy also there is a beautiful blending of these two principles. Divine Grace in the form of Divine Descent is at the root of the whole process of Evolution. The process of Evolution has not reached its highest stage yet; there are still higher levels of it which have not yet emerged. The emergence of these higher stages is conditional upon the descent of the Divine Force in higher and higher forms. Man has a great destiny before him. He has fulfilled only a very small part of it. He is not to remain for ever mere man. He has a glorious future before him, for he is to become Superman or Divine Man. But that he may do so, it is necessary first and foremost that the Divine Principle of Supermind should descend into the world. Without the descent of this Principle, which is a matter entirely of Divine Grace, man cannot by his own exertions alone raise himself to the status of Superman. But even if the Divine Principle of Supermind were to descend into the world, it would not effect the desired transformation of man into Superman, unless man was in a position to receive it. Here we see the necessity of self-exertion, of an intense effort on the part of man to render himself fit for the reception of the higher light when it chooses to descend. Man's self-exertion, therefore, if not the positive condition, is yet at least the negative condition of his transformation into the Superman. If he adopted merely a passive attitude, if there was not in him an intense aspiration for the higher light, then the Divine Force might knock at his door and yet finding him unprepared to receive it, might go back. Man, therefore, must *deserve* to receive Divine Grace before it can descend into him.

To sum up: Grace and self-exertion are two aspects of the same reality. That reality is the Divine Force descending into the world to make it what it is. Evolution is nothing but the obverse side of the process which we call creation. If creation means the involution of the Spirit in mind, life and matter, evolution must mean the return of the Spirit, through matter life, and mind, unto itself. We may therefore call it the home sicknesss of the Spirit. Effort on the part of the individual to improve himself, to rise to a higher status of himself, is a manifestation of this home sickness. It is therefore implied in the very idea of evolution. It takes the form of an aspiration on the part of the individual for a higher status, that is, a higher realization of the Spirit than what he has already obtained. To talk of evolution and yet not to recognize this aspiration, this phenomenon of self-effort, would be an absurdity. But the individual

[6] *The Complete Works of Swami Vivekananda*, Vol. I, pp. 340—41.

cannot by his aspiration *create* a new status for himself. He can only render himself worthy of it. The actual creation, the raising of the individual to a higher status, can only be effected by the Divine Force Itself. What is true of the individual is true also of the whole world. The world cannot be raised to a higher status, the evolution of the world cannot rise to a higher stage, unless there is a descent of the Divine Force in a higher form. This descent is what we call Grace. While it is true that the individual cannot by his own effort force the Divine Grace to descend, it is equally true that the intense effort of the individual to make himself worthy of it is itself due to the operatiou of the same principle which makes the descent of the Divine Grace inevitable. Thus at each stage of evolution the two processes must go together. There must be an intense craving on the part of the individual for a higher light from the Divine Source, and an actual descent, on the part of that Source, in a higher form. Thus, world evolution goes on, rising step by step to higher and higher stages, each stage conditioning higher activity on the part of individual beings to improve themselves, to make themselves worthy of receiving higher light, and being itself conditioned by higher and higher forms of Divine Descent, grace meeting self-effort and self-effort continuously being crowned by grace. Thus धातुप्रसाद and धातुःप्रसाद continually pass into each other.

MORAL BASIS OF EFFICIENCY

By Sri Manu Subedar, M.L A., (Central), B.A., B.Sc. (Econ.) London, Bar-at-Law

Supply of material wants may be the first, but not surely the last requisite for producing efficiency. A more enduring foundation of efficiency, the writer pertinently observes, is the consciousness of one's inner dignity and one's essential equality with another, the great truth which right Religion and ethics inculcate. How such moral foundations of efficiency transform man and pave for a better society is ably discussed in the following paragraphs —Eds.

It is not realised by a layman how big and far-reaching is the effect of culture, (i.e. customs and traditions) and outlook on successful production in industry.

Those, who have constantly heard and repeated the parrot cry of the inefficiency of Indian labour, must reflect on the causes of any such phenomenon, if it exists. To a very large extent this is an exaggerated libel on the Indian people started by western employers and taken up by our own men. It is only in the gratification of increased output by India during the war that the good work of Indian labour has recently been acknowledged by the erstwhile critics.

It is not suggested that there is no room for improvement. In fact, there is a very considerable scope for increased efficiency. But in comparing efficiency, everything else should

be properly compared. What is the nature of the food, which the Indian industrial workman gets.—whether this is sufficiently nutritive, whether it is wholesome and not adulterated, and whether it builds up the physical tissues of the man for work on the following day after exhausting labour on the previous day. The next question to ask is, whether his dwelling house is adequate and well lighted and healthy, whether the surroundings of his dwelling house are kept clean by municipal and other authorities, whether the water supply to him is adequate for cleanliness and good for drinking, whether his other needs for clothing etc., are well met, and whether he has adequate leisure and he uses it properly, i.e. he commands the means for getting not only rest but some joy out of his leisure hours.

Have the employers ever asked themselves what handicaps their employees have on account of illiteracy ? The vast field of literature, which is open to middle class people, is definitely closed to them. The knowledge about their own industry, which they ought to have from one end to the other, is denied to them, partly because there are no books in the vernacular dealing with industries and they are not within their reach economically, and if such books were brought into existence, the bulk of the labour engaged in industry in India cannot read. Have the employers taken any adequate steps for spreading adult literacy ? Has the state in India done its duty in this matter ?

The complaint, that the Indian workman is inefficient and is not assisting in making new inventions, without looking into these purely physical considerations affecting his being, would be called thoughtless, if not dishonest. A man, who has worked at the same job for twenty years, generally gets to know it so well, that, if he understood its process from A to Z, he is sure to come across some method sometime of saving his own fatigue. It is this, which has led to mechanical inventions in other countries. We could also have these in India, if the workman was fully appraised for whole process. If the industrial worker were treated with consideration and given an opportunity to know and if he were respected as a human being, (apart from his necessary subordination while he is at work for the purposes of discipline), I am confident that more inventions would be made in India than are made anywhere in the world.

In the matter of the treatment of industrial labour, India has as black a record as any other country, including the United Kingdom. The errors and inhumanity of the United Kingdom did not warn this country and greed got the uppermost, till gradually factory legislation and industrial laws relating to employers and employees grew, partly on account of public opinion in India and partly through pressure from the Geneva Labour Conference to adopt international conventions. An attitude of suspicion and resistance to labour demands is regarded as a moral and religious duty by every employer ! This is overdone, as I am convinced that an attitude of consideration and fair play would yield greater and more beneficent results in the long run. Do employers want to play into the hands of the enemies of this country by creating unnecessary class bitterness ? If not, it would be advisable for them to consider labour as human beings with the same set of feelings and outlook as themselves without the plenty both in

income and assets, which they possess. Industry in India has, in the past, been rightly accused of sucking in able-bodied men from villages and destroying them physically and mentally, ageing before their time and reckoning on a fresh draft thereafter. Such a situation is lamentable and is horrible both in the eyes of man and God. It is the most short-sighted, as this game cannot be indefinitely carried on. A second generation of industrial workers now everywhere rightly insists on proper conditions, and the time has come in India when a minimum standard of life must be definitely guaranteed not only to industrial workers, but to every class of employee.

The more a society guarantees suitable conditions, automatically freeing the minds of men from their constant and daily worry, the greater is the chance of mutual trust, mutual respect and, what is most important, efficient work. The highest ideal of efficiency is work done without any supervision whatsoever. This is only possible under conditions of cent per cent responsibility, when a man feels impelled, by all that he believes in, to do the best that is in him. Every human being on some occasion in life will recall, that he has worked on this basis of hundred per cent responsibility without any monetary inducement and without any supervision or goading from anybody. What we are capable of doing on some occasions, can be secured on many more occasions and ultimately throughout life, if social conditions improve. It should not be regarded as unduly optimistic to say that, by a vigilant and constant improvement of social conditions and outlook and of the state of law bearing on certain topics, the occasions in the lives of most men could be definitely multiplied, when we put our best without being told to do so, or without being induced to do so through material reward.

It will be seen that the ethical and moral foundation of society, on which the great moral teachers of mankind have laid emphasis, bears most directly upon the question of industrial efficiency. Every man, who is working, could not only be told, but could be brought to definitely believe that there is something sacred about the organisation and the place and the equipment, from which he is deriving his livelihood, which he must therefore try to improve and preserve. Every man could believe with deep faith (if such were the atmosphere created), that he must consider the feelings and requirements of other people working near him or with him, that he must not be selfish and self-centred, that he must co-operate and give and take that his own highest welfare lies in such co-operation, as it ensures him against his misfortune, and others will extend to him the same consideration which he gives to them. There is something still further. Islam directs that a man should pray five times, i.e. remember God and His greatness. Similar directions to feel the presence of God all the time and, therefore, to refrain from doing that which He would disapprove, have been given in every other religion. Is it beyond the scope of reasonable possibility that millions of men could be imbued with this idea, which is in accord with their tradition and which definitely satisfies one of the greatest requirements of their existence ?

The industrial worker in India has not been saved from drink, gambling and other evils. He is exposed to every influence, which is destroying his religious and moral beliefs. He

is taught new methods of evading work, getting the better of his fellow-men, and generally of cleverness *a la* west from the cinema and from his observation of life in cities. If these are the seeds, which are sewn amongst them, it is absurd to hope to reap anything else. The loss to India through these conditions, leading to slackness of work, if calculated, would run literally into many hundreds of crores, and yet it is a pity that through shortsightedness, through the demoralisation of foreign rule, through greed, or through sheer perversity and disbelief in themselves, leaders of society, employers and others are blind to these issues. They even pooh-pooh all ideas on this subject and accuse people putting forward such ideas as being labour agitators.

The great art in social construction is to permit the fullest growth for every human being. We do not want vulgar fractions. We want the whole man and if, by wise legislation, by sound public opinion and by concerted efforts, we can build up the whole man, starting the idea with ourselves and spreading it amongst millions who are at work, can any one doubt that we could build up in India a society better than that, which has existed anywhere in the world, more harmonious, happier and conceived to appeal to everybody capable of the highest efficiency and of the highest responsibility from every unit, which contributes to the general wealth of the country ?

There is a school of thought amongst the people, who have wealth and power, which believes that men do their best work, goaded by fear and by want. This leads them to make mistakes in political as well as in social matters. The economic consequences of some of these mistakes are terrible for the whole community. This school is wrong and the downfall of many a country can be traced to it. Just as piracy cannot be the basis of wealth, fear and want cannot be the basis of efficient work. A more enduring foundation is in the feeling of common humanity, the feeling of equality of man with man, and the basic link of all men with their Maker. It is from this point of view that the spread of religion and ethics provides a surer guarantee of efficient work, because they involve willing and cheerful co-operation, responsible work (even when there is no supervision) and the highest efficiency. The drive is from inside and not from outside. Under these conditions men would work, not to please their immediate employers (who would be pleased incidentally with better work) but to fulfil an ideal of efficient work set by themselves, because they conceive of such work as their duty, because they are conscious that God is watching them, and because they wish to discharge their obligations to society from which in their turn they receive much. The top dog may not consider it necessary to acknowledge this obligation, though it is there. He may be idle and self-indulgent, because he has resources. He may not, therefore, always approve of this idea being preached and widely understood by large masses of people. Such an idea can conceivably cause a great social revolution, but it is the correct idea. It is the true foundation of human society. It is the high road along which the success of any human group lies.

ART AND RELIGION

The Example of Indian Art

By Sri A. S. Narayana Pillai, M.A., M.Litt.

An outstanding characteristic of Indian art is its deeply religious tone. The influence of religion on its *motif* and subject matter is profound and pervasive. The great artists poured their riches not into the picture-halls or national galleries of the secular type but into the temples. They made the places of worship palaces of art. Art is regarded as existing for no other purpose than to help the spirit in its search for reality. Consequently it becomes the hand-maid of religion.

The Indian artist is a *sadhaka* and art is a *sadhana*. He approches his work in a spirit of dedication. Be he a sculptor or a musician, a painter or a poet, an architect or a dramatist, he offers his talents as his highest offering at the feet of the Divine. Hence, for him, art is not for art's sake: it is for the spirit's sake. True aesthetic appeal must be spiritual appeal: When it is not so it ceases to be artistic. The aesthetic experience cannot be abstracted from others and considered apart from them. The work of art, if it is to appeal to the complete man, cannot shock the ideals of the Good and the True.

The great thinkers of the world have always recognised this. Plato points out that 'good style and harmony and grace and rhythm spring naturally from goodness of nature—not the good nature we politely speak of when we really mean weakness—but from a truly good and beautiful character of mind.' (400 D. *Republic.*) 'Must we not instruct the other Craftsmen too, and prevent them from expressing the debauchery and meanness and vulgarity of an evil nature either in figures or in buildings or in any other work of art? And if any cannot comply, he must be forbidden to work among us. For otherwise our young rulers, nourished on images of vice, as on some poisonous pasture, nibbling and browsing their fill, little by little, every day from so many sources, before they know it will suffer a malignant growth to gather in their own souls. Rather we must seek out another kind of artists, who by their own virtuous nature can divine the true nature of beauty and grace . . . . . . ' (401 *Republic*).

Kant emphasises this essential relation between spiritual values and real art when he says 'Now I say that the beautiful is the symbol of the morally good . . . . . Even common understanding pays respect to this analogy, and we often call beautiful objects of nature or art by names which imply a moral estimate.' (P. 59. *The Critique of Judgment*—Tr. by Bernard.)

Hegel is even more emphatic: 'Only when it has attained its appropriate freedom is fine art really art; it cannot fulfil its highest function till it has established itself in the same sphere with religion and philosophy and has become simply one of the ways of expressing, or presenting to consciousness, the divine, the deepest

interest of man, the most comprehensive spiritual truths . . .' (I. *Introduction to the Philosophy of Art.*)

Realising this, Indian art takes its subject matter from religion and treats of the Divine from all possible aspects. Music, for instance, is regarded as music only when it helps the soul and not merely pleases the ear. It should be inspired by religious fervour. That is why as Dilipkumar Roy points out, the most soulful music of India has been created and broadcast by spiritual men and women, Mirabai, Kabir, Tulasidas, Tyagaraja, Sama Sastri, Chaitanya (to mention but a few).[1]

Indian sculpture too is concerned with carving and creating the images of Divinities for spiritual ends. It does not portray naturalistic anecdotes. The sculptor is an image-maker. The image is not an idol or fetish: it is designed as an apparatus to call up one or other of the aspects of the Divine. Grunwedel remarks, 'The art of ancient India has always been a purely religious one; its architecture as well as sculpture, which has always been immediately connected therewith, was never and nowhere employed for secular purposes'. (P. 1. *Buddhist Art in India.*)

So is the case with painting. The great paintings and mural frescoes of India wherever they are found depic Gods and Goddesses, their aspects and characteristics. 'A figure with three heads and four, six or eight arms seems to a European a barbaric conception, though it is not less physiologically impossible than the wings growing from the human scapula in the European representation of angels—an idea probably borrowed from the East.' (P. 45. *Indian Sculpture and Painting—E. E. Havell*) The images are meant to suggest divine attributes and they certainly fulfil their purpose.

The great dancers danced in the temples. The art flourished in the religious atmosphere, receiving institutional sanction in the system of *Devadasis* or hereditary temple dancers. The 'themes' for the dances were also religious and mythological like 'the boyhood of Krishna' etc.

So with drama and with poetry which was closely allied with drama. Religious functions were usually the occasions for dramatic performances and poetic recitals. The subjects dealt with were also of religious significance.

All fine art in India has had its source in religion, and derived its strength from religion. Spiritual values pervade it and sanctify it. It has never played on the lower instincts of man but has always drawn him toward the 'life eternal.'

[1] See P. 397. *The Cultural Heritage of India*, Vol. III.

Beauty

Gaze not on beauty too much, lest it blast thee; nor too long, lest it blind thee; nor too near, lest it burn thee. If virtue accompany it, it is the heart's paradise; if vice associate it, it is the soul's purgatory. It is the wise man's bonfire, and the fool's furnace.

—*Quarles*

"AND WHAT IS PHILOSOPHY ?"

BY PROF. A. R. WADIA, BAR AT-LAW

We must resist the temptation, says the learned writer, to identify philosophy with any particular set of doctrines. Philosophy is not dogma ; it is the right to think ; it is a way of life, an attitude of mind to study universe in all its aspects and to view life as a whole. Life to-day waits to be reillumined by such a light from philosophy—EDS.

It is a very common idea that philosophy runs in the blood of Indians, and it is not unjustifiable when we come across the uneducated villager speaking of his *karma* and *moksha* or when we find men grown grey in service of varied types passing their last days in reading the *Ramayana* or the Gita. When the material burdens of life have been passed on to the other shoulders, an average Indian thinks it but right that his thoughts should be focussed on questions spiritual, and he flies naturally to the ready-made philosophy which belongs to the sect in which he is born, be it Advaita or Visishtadvaita or Dvaita or Saiva—Siddhanta or any other ism. He honestly believes he is taking to philosophy, and it comes as a shock or even as a sacrilege, when he reads in some book or is told by some one that India has no philosophy and that what he takes to be philosophy is really nothing better than religion. How can religion be separated from philosophy ? How can there be philosophy without religion ? In view of this confusion it would be pertinent to be clear as to the exact significance of philosophy.

Philosophy both in the East and the West has been defined in various ways which all boil down to the basic idea that it is a study of the ultimate reality or of ultimate values. And this definition carries with it the idea that it transcends the fleeting phenomenal world of matter in which we sojourn for a span of years. In still more general terms philosophy has been described as a search after truth, and from this it has been, with an easy transition, identified with truth. And what is truth, asked the jesting Pilate and humanity is still continuing to put that question. The question will continue to be unanswerable, till we answer the variant question : what is philosophy ?

The history of philosophy in any country brings out varied doctrines, often springing from one another and yet full of mutual contradictions. The very conflict of thoughts bore witness to a certain sincerity in the pursuit of truth and produced what might be called the golden ages of thought. Such was the age of Socrates in ancient Greece, of Confucius and Laotze in ancient China, of the great Upanishadic seers in ancient India. The age of Buddha in its revolt against the Vedas again bore witness to a new surge of thought, till it declined and centuries later led to a rethinking of old values, and the Advaita of Sankara emerged as a new excursion into the realms of Thought. We trip some centuries and we come across Ramanuja and Madhva, founders of rival systems of Vedanta as a challenge to Advaita. These great Acharyas had

their feet rooted in the past: in the Vedas and the Upanishads, but they were geniuses enough to put new thoughts into old classics and thus evolved practically new systems of thought, though all claimed to receive their inspiration from the ancient seers who sang the Vedas and mused in the Upanishads and preached in the Gita.

The age of the Acharyas has left behind it a load of traditions which has cramped all further original excursions into Thought. Philosophy has been identified with doctrines and since a Hindu is born in a particular religious sect he is *ipso facto* born into a particular philosophy as well. Thus the question '*What is Philosophy*' is answered differently according to the birth-mark of the man concerned. Philosophy in India has come to be Advaita to an Advaitin, Visishtadvaita to a Vasishtadvaitin and so on. Truth has become ready-made: it need not be looked for, it is already there, it has only to be studied and understood And such study is philosophy in India To the westerner such a study is mere doctrine, not a search after truth, and that is why it has been often said that in India there is only religion, with some philosophic doctrine as a handmaid, but not philosophy, free and independent, existing in her own right. It follows from this view that for some centuries there has been in India no philosophic thinking.

This conclusion, unpleasant though it be, is embedded in the whole conception of *adhikar*. To the Hindu the study of philosophy is a privilege, not a right, a privilege which carries with it its own conditions of birth and aptitude. The Vedas can be studied only by the Brahmins. The Upanishads constitute a secret doctrine. Manu is quite explicit about the penalties that follow any infringement of these injunctions by the lower castes. It means that millions and millions have been debarred by their birth from getting at the very fountain-head of Truth. It is only comparatively recently under the Mlechha British and Mlechha scholars like Max Muller that what was secret for centuries has become an open book to be read by all who have a thirst for philosophy and have brains to understand it. So though to the orthodox *adhikar* is a matter of birth, it should legitimately belong to all who hunger for knowledge and can digest it. *Adhikar* to teach philosophy undoubtedly can belong only to those who are fit to teach and such fitness belongs only to those who have been permitted to learn. But even today there are Sanskrit colleges which are not open even to all sections of Hindus, leave aside non-Hindus. It means that *adhikar* to teach can belong only to those privileged castes that have access to these colleges.

No wonder that philosophy has fallen on evil days in India, where the breath of freedom to think has been lost. This was vividly brought home to me recently when a book on Dvaita was published by a really orthodox follower of Madhvacharya. But the author had the misfortune to be a student of philosophy in the western sense of the term and of western philosophy too, and brought out certain aspects of Madhva's thought which had not been previously clearly understood. It is possible to conceive that such an interpretation would be incorrect, and I can understand anyone else exercising his right to write another book and bring out the mistakes of the new interpreter. Such an attempt has been made. But

the author has an Introduction written by a sympathetic friend and in it this is what I read '...... Dvaita is a marvellously well built castle of adament, guarded by disciplined garrisons of commentators, and it resents even the least attempt at change of interpretation.' And this is philosophy in India today! If this attitude had been adopted by a contemporary of Madhva it would have prevented him from daring to give a fresh interpretation of the Upanishads and the Gita, and to-day there would not have been any Madhvas, and 'disciplined garrisons of commentators' would have found their occupation gone.

Man is a rational being in spite of all his irrationalities. He has a right to think for himself and if he is denied this right because of his birth or because of 'disciplined garrisons of commentators', there can be no real philosophy—there can be only soulless repetitions of formulae, no real breath of thought. Man lives in a changing world, and a philosophy which takes for granted that such changes have no significance for human life is bound to become dead with the lapse of time. Philosophy in its perennial search after truth will always be fresh if it has its eyes and ears and reason open to new currents of thought. If it chooses to entrench itself behind the learned tomes of commentators, it can only be of antiquarian interest.

And so to return to the question: 'And what is philosophy?' It indeed aims at truth, but life is so complex, that it cannot be identified with only one particular doctrine, however indubitable it may be to some particular thinker or his commentator. It is best to look upon it as a perennial search after truth. Truth is as wide as the universe in its evolution *yuga* after *yuga*. If we seek to bind it, we do so at our peril, for thereby we bind not only ourselves but all humanity: we inhibit not only its power but even its right to think. Truth is there. But it has to be discovered by each soul for itself, and in this voyage of discovery it has a right to learn from all the varied richness of human thought in the past. We are in honour bound to revere the teachers of the past, but we must not renounce our right to think for ourselves, and in this right we have the sum and substance of philosophy.

Religion generally tends to be a matter of faith and so it will remain the prop of the masses who cannot think for themselves. But even religion has to be purified from time to time from the excrescences of ages and this purification comes from men who think *i.e.* from philosophers. Religion tends to be narrow and fanatical and needs to be softened by the sweet reasonableness of thought, and this is a task for philosophy. If philosophy is to be true to its mission it must always have an open mind, free from narrow prejudices and tyranny of dogmas. Man needs religion but he needs philosophy as well, for the one without the other will soon lapse into superstition, while the intellectualism of philosophy needs the emotional fervour of religion to develop driving power.

We must resist the temptation to identify philosophy with any particular set of doctrines. Philosophy is not doctrine. It is an attitude of mind to study the universe in all its aspects, to study things in their proper perspective, to look at life steadily and as a whole.

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"THE HEART OF A GOPI"

BY RAO BAHADUR C. RAMANUJACHARIAR

Here is a gripping story of the trials for a consecrated Heart, told in a more gripping way. Krishna who steals the hearts of all, has stolen Sharmila's heart also. But she loves her husband more than ever. How this is possible is depicted by a powerful pen—EDS.

'When the whole world will vanish, when all other considerations will have died out, when you become pure-hearted with no other aim, not even the search after truth, then and then alone will rush before you the madness of that love, the strength and power of that infinite love which the Gopis had, that love for love's sake, where the lover sees nothing in the world except that Krishna, and Krishna alone, when the face of every being becomes a Krishna, when his own face looks like Krishna, when his own "soul has become tinged with the Krishna colour."' Such was the qualification which Swami Vivekananda laid down for one to be able even to know a little of the throes of that marvellous love. How then did Raihana Tyabji come to write that remarkable little book, *The Heart of a Gopi* with such wonderful insight and unerring appreciation. She herself explains 'how it happened.' She 'suddenly felt a tremendous irresistible urge to write' about Sri Krishna; but alas! of whom she had read nothing, knew nothing, though since childhood she had a strange fascination for the name 'Krishna.' With a distinct sensation of being possessed by some force outside herself, she sat at the desk for three days and the story of 'Sharmila' came pouring out at the end of the pen, and the heart of a Gopi was thus revealed to her own astonished and enraptured gaze. She is fully aware that the unbelieving world may smile or sniff at this, but she is prepared to take the risk with the satisfaction of having spoken her heart.

The story is of the beloved daughter of a rich chieftain under a king who had his kingdom very near the scene of the early life of Sri Krishna. Dark plots are set afoot by traitors against this man to inflame the wrath of the king against him. A grateful friend of the family steps into the scene and dexterously arranges for the family to slip through the city and fly for safety. The saviour gets as his prize the daughter—Sharmila—whom he carries in his arms as 'tenderly as a mother her babe', vanquishes all single-handed the enemies that try to snatch her away and brings her safely to his own hut of the Gavli (shepherd) in Gokul. She, the daughter of a nobleman with pleasure and plenty, with pomp and gaiety, suddenly becomes the wife of a Gopa Madhava and is required to subject herself to the mandates of his father, mother and two sisters, one of whom (Malati) is a veritable termagant, cruelly jealous of her brother's attention to the new member of the family, relentlessly teasing, abusing and even violently handling her, and is a sister-in-law

with a 'temper like a flame and a tongue that seems made of scorpions.'

This story differs from that of Meerabai wherein the husband is the suspecting factor, and the husband's sister is in sympathy with Meerabai. Here, the reverse is the case. The husband is helpful and appreciates her attitude, while the sister-in-law is all that stands for antagonism.

Armed with Guru's precepts, she (Sharmila) patiently bears the tyranny. She comes to realise that Gokul is 'truly a pleasant place and feels Brindavan slowly growing' upon the spirit, and stealing into the heart to make it respond to and echoe its 'colourful music.' She easily falls in line with the life of a typical Gopi, gets accustomed to the morning bath at the Ghat, to the load overhead of 'the gleaming pots of milk and *dahi*, to the fragrance of the warm, frothy milk, to the breath of cows, lush grass, verdure of the woods. Not only so, she derives also delight from them and gradually gets her spirit lulled 'to a deep content.' She has come to believe that 'not all may *know* Krishna; only those who *love* Him.' How is this to be achieved is her problem.

Once in the company of the charming Gopis, her ears are flooded with the names of 'Mohan,' 'Nand Kishor' 'Kanhayya,' and the sweet talk about him, in which alone they joyfully indulge; and a complete mystery now overpowers her : who is this Krishna, what does he do, where does he live, where is he now. Even the indifferent and fragmentary answers she secures from the Gopis, who are impatient and intolerant of ignorance on the part of anybody on these axiomatic truths, turn the curiosity rapidly into a deep attraction. She meets 'Mai Yashoda' rushing madly in search of Kanhayya, is moved by her sweetness, sprung from a 'union of strength and tenderness,' and comes to appreciate and realise fully the attitude of the Gopis —'better his pranks than his absence' —'tired of a Gokul that hath no Krishna.'

Then comes her contact with a true Bhakta. The first *darshan* at the Ghat of this radiant and marvellous figure fills her 'with an unspeakable love and reverence and awe and joy and a holy fear. She learns from her companions that it is no other than 'Radha, the beautiful, the pure, *the bhakta and the* '*guru* of our Krishna.' She goes home in a trance, her heart whispering '*Radha-Krishna,*' '*Radha-Krishna*' at each step of her walking, at each pull of her milking, until, forgetting the world, the cow and herself, the lips murmur mechanically the magic words.

Nanand, the sister-in-law, comes down upon her with a torrent of vile vituperation, 'say those words again, and I tear thy tongue out of the roots! No better art thou than those vile Gopis, enslaved by that plausible rogue'. Despite her remonstrance, gentle intercession of the husband and the unspoken pity of his parents who all live in terror of Malati, Sharmila is flung in a corner with feet bound by cords and starved for two days.

Undaunted and full of faith that no cords can bind a free soul, she passes through the cruel ordeal calmly. With senses purified and refined by fast, her 'ears hear what sounds not—the flute—the celestial music—the medium for His message of love—sees the cows listening to it with lifted heads, deer, the rabbit, the squirrel—

all turning towards the direction to catch it. Alas! it stops: she then tries to sing, the time is propitious, the inmates are out and her loving husband will surely seize the opportunity to meet and console the victim of his sister's tyranny. The theme of the song is to be her own history, her birth, her evil plight, her unfaltering loyalty to her husband, cemented by her sense or gratitude to her redeemer. The husband understands the situation well enough; their souls become indissolubly knit together and 'strengthened by understanding'. Sharmila gets restored to her privileges and freedom. Along with the Gopis she now experiences and enjoys unrestrainedly the *leelas* of the Lord. She then feels a gradual and ever-deepening sense of His Presence, an intense desire for direct communion with him. No more mistaking her on the part of anybody; no more impediment. Cries she 'Krishna, Krishna,'—yea, my Lord, I come! Play but thy flute, and I come! The world hath been flung off like a soiled garment, I am clad in shining robes of Bhakti, pure white, gleaming as a white pigeon's wing in sunlight! I come, my Lord, I come! —Rich honey of *prema* will I suck from the Lotus of thy Feet. Thine eyes, shining upon me, will bathe me in the waters of immortality! Call me, but call me, thy Lord, and I will come! To thy everlasting tryst with Thy Bhaktas I come! To Thy dance with the souls of Thy Bhaktas I come. O Thou lurest the souls of mortals to the deathless joys of Divine Union! I come, Lord!'

She goes forth, meets the Lord, and is accosted with the questions 'Dost thou love Me now? Is thy heart swept clean and pure, fit temple for the image of Thy Lord?'. The simple and unsophisticated answer is '*Thou* knowest, Lord.' There stands then a 'form made from head to foot, purely of dazzling blue light, like blue lightning chiselled and moulded to the semblance of the human body. Unable to stand it, and blinded by the dazzle, she cries, 'I shall die here, at Thy Feet, slain by unendurable ecstacy. The figure of unrivalled grace and enchanting features of Krishna, Mai Yashoda's ten-year-old son, stands before her with the sweet words, 'thine eyes may gaze upon him who henceforth will be thy playmate, thy help, and refuge in trouble —for none, not even thou, may hope to escape trouble—, thy Guru, yea, and thy slave, if 'thou truly love him.' The Lord then demands of Sharmila and gets an assurance that she will accept Him as her comrade, as her Bhagavan. The climax is reached when she is blessed with the divine *touch*; and she proclaims 'my heart having been taken by Him for a fit temple, His image now shineth there eternally......Mine ears are perpetually haunted by His voice, and all Vraja is become but a mirror of His matchless beauty,—beauty so perfect, that it may not even be dreamed of by mere mortals—and my heart—Ah! There no longer is a heart in Sharmila's breast!'

Then comes the question of questions which has a close bearing on the 'Charamasloka' of the *Bhagavadgita*, 'demanding the surrender of all Dharmas.' What becomes of her wedded husband when the Lord Himself is taken as one.? The answer furnished by Sharmila is a wonderful application of the doctrine, and the sublimation of the whole position. Nowhere has this problem been solved

more clearly than in this episode. Sharmila starts with the doubt 'how about these Gopis? They too love their lords and serve them right willingly—yet they love Krishna? Are there then two kinds of love? I am bewildered and this Krishna, this marvellous, God—like one, is but ten years old: a child— and yet it is like a dream! Of all unbelievable things, truth is the most unbelievable.' Then, as she advances, she says: 'the Gopis *love* their lords: but they *adore* Krishna The two loves differ in kind, are entirely separate, and the one doth in no way interfere with the other; and yet do they seem strangely allied, for one *sakhi*, being teased about her infatuation for her Lord, said "*I see Krishna in His eyes*". To this, her husband Gowli Madhava, interjected sternly, 'she loveth Krishna, then, not her lord. Sharmila replied 'nay, not so indeed, my lord. I know not how to explain this thing to thee. But this I know, thou art wrong. *Her love 'for Krishna but intensifies her love for her lord,* and her pure love for her lord increases her Bhakti for Krishna.' After Divine *darshan*, the still un-understanding Gowli asks in a piteous tone 'what about me, Sharmila?' The answer rapidly comes, 'Never, never, no, never have I loved thee as I do now! None may understand this save lovers of Krishna alone! If I speak but the shadow of a falsehood, may Krishna never appear to these eyes again, and may Sharmila be rendered accursed for ever and ever, through all Eternity! In the sight of that Almighty God Whom thou worshippest, I say to thee this—did Sharmila not love thee with a love as pure as that of Sitaji for Shri Rama, as fathomless as the ocean, as vast as Eternity, never, never, never could she love Shri Krishna!'

'It is not thy body that I love, it is thy soul, and all the goodness, and sweetness, and strength thereof. I love thee for thy strong manhood, for thy virtue, for thy intellect, thy skill, thy tenderness, for thy simplicity, truth and steadfastness. And all this, yea, every single one of these qualities, is Krishna! *All, all is Krishna! All is Krishna!*'

Then the assurance comes from the husband: 'Now, at last, I understand thee Sharmila!'

They were then on their knees, hands folded up, tears trickling down their cheeks, remembering the lessons taught, 'Learn to find me in all things, and Krishna will be yours for ever, and ye will never be without Him, since the whole universe, with all it contains, will be Krishna to your seeing gaze!' Bhakti is not a matter for Sastras. Indeed, to be a Bhakta, a man must renounce even his Jnana. 'The hearts of my Bhaktas are mine and my heart beats with theirs'.

It is unnecessary to deal with the further portion of the episode. This charmingly written book deserves to be more widely read and clearly understood by all.

ASPECTS OF ADVAITA

BY PROF. P. N. SRINIVASACHARIAR, M. A.

Advaita is the philosophy of non-dualism different from allied subjects like philosophy of religion, theology, religion, and mysticism. Philosophy accepts reason as the highest authority in the pursuit of truth and is therefore called rationalistic. It enquires into truth by eliminating the personal and the relative. Religion rests on faith in revelation or Sastra and a personal god who creates, sustains and destroys the universe and redeems humanity from its career of sin and suffering. A philosophy of religion is inconceivable owing to the incompatibility between reason and faith. It deteriorates into theology when reason becomes subservient to revelation and justifies faith in a didactic way. Advaita rejects theology natural and revealed, is dogmatic and scholastic. Mysticism describes the ways in which the god of love plays with the god-intoxicated man till he is immersed in the ecstacy of communion. Advaita is not mysticism as it stresses the serenity of Jnana and is averse to the ups and downs of love. The method of Advaita philosophy is introspective as its main problem is the knowledge of the self and not of the external world and is therefore subjective. It is also negative because it establishes truth by the elimination of the false. What is false is self-contradictory, illusory and non-existent. What is true is non-contradictory, self-effulgent and is not sublatable.

Though Advaita is rationalistic and speculative, it insists on certain disciplines and *sadhanas* as the essential requisites for realising the non-dual consciousness. They consist of the triple conditions of discrimination (*viveka*), detachment (*vairagya*) and moral discipline based on self-control and these conditions are all-comprehensive because they include the purification of thought, feeling and will. By deep philosophic thinking the *mumukshu* or the seeker after truth knows that the non-dual Brahman is real and the pluralistic world is false. What is rejected logically as false is also renounced as a thing that has perishing value. Desiring a thing and finding it unpleasant go together and all desires for objects here and the world yonder are therefore abandoned. Thus *viveka* leads to *vairagya*. The ethical requisite is philosophy applied to practical life and it is the control of the senses and the mind coupled with indifference to the pains of opposites like pleasure and pain.

Thus equipped with these *sadhanas* the *mumukshu* longs to regain his Advaitic consciousness by awakening from his age-long dualistic slumbers. Mukti is not a new state of freedom that is won by effort but is self-attained. It is Brahmajnana or Jnana that is Brahman and not the Jnana of Brahman.

Though Brahman is the Sat without a second the Advaitic philosophers expound it in different ways and it may be conducive to clear thinking if the varieties of Advaita Vedanta are analysed and classified into certain broad types. On the analogy of the Kantian critics of Pure Reason and Practical Reason, the

Advaitic methods may be studied from the two standpoints of the philosophy of pure Advaita and that of practical Advaita. First is a metaphysical enquiry into truth emptied of empirical and theological content and the criterion of truth may be stated thus : Whatever cannot be sublated is alone real. Pure Advaita is self-explanatory and it proves that the non-dual or pure consciousness is real and the subject-object relation is illusory and non-existent. By analysing relational thought it is analysed away and what remains is being as such in its fulness. Practical Advaita accepts Sastra as the ultimate authority for establishing truth, recognises degrees of truth and goodness and also the value of the ethico-religious consciousness as a stage in Advaita and not a stop. The exposition of the Reflection theory (*bimba-pratibimba vada*) and the Limitation theory (*avacchhedavada*) comes in between the pure Advaita and practical Advaita as it accepts the existence of Jiva and Iswara as the creations of Avidya and Maya and recognises the need for *nirgunopasana*. It may be called pure practical Advaita. Pure Advaita is itself twofold and it comprises Ajatavada or the theory of non-creation and the metaphysics of the I. Ajatavada deals with what is therefore really no-ism or *vada* at all. It is neither a problem to be solved nor a theory that solves the problem. It is therefore convenient to start with this type of Advaita owing to its simplicity and irrefutable logic.

Ajatavada or the theory of non-creation

It states that being *is*, and non-being *is not*. Dual-consciousness is Avidya-maya and non-existent and non-duality consciousness is alone real. What is non-existent at the beginning and at the end is non-existent in the middle. The world of *namarupa* (pluralistic universe) is non-existent because it does not exist at the beginning and at the end. The unreal cannot be produced by the real and the real cannot be produced by the unreal. Whatever can be abstracted from reality does not belong to reality. This theory may be called acosmic. But it is not nihilistic because it refers to the fulness of being as opposed to non-being due to ignorance. The method of Ajatavada is purely negative and it consists in the examination of the causal category and its elimination or rejection. The theory of causality is said to be innate, universal and the basis of all scientific and philosophic knowledge. But this view is untenable because it can be shown by closer analysis to be self-discrepant and illusory and non-existent. It bristles with fallacies and antinomies and has no validity or value at all. The relation between cause and effect is either external or internal or both. It cannot be external as externality implies absence of relationship. It cannot be internal as internality excludes difference It cannot be both as it is self-contradictory. The effect cannot be produced out of nothing as creation out of nothing is impossible. If the cause is prior to the effect then it can be continuous with it and be contained in it. The two cannot be simultaneous as they are independent. The theories of creation based on the law of causation contradicts each other and are futile. Creation out of nothing is impossible as something cannot come out of nothing. God cannot be the first cause or the final cause as every cause

has its own cause and the predication of purpose to the Divine Being is the predication of imperfection to the Perfect One. If the creator is outside the cosmos then he is an absentee god and no spiritual intimacy is possible between God and Man. If god is in the world he becomes one with it and suffers from its imperfections. God cannot both be the efficient and the immanent cause of the world as such a relation is inconceivable. Thus the cosmological theories admit of no proof and have no value. They can convince none and can deceive none and they cancel each other.

Thus causality is traceable to Maya-Avidya and Maya-Avidya is no positive entity. It is neither thinkable nor unthinkable but is nothingness. It is not the appearance of reality but is rejected as naught. It is non-existent like the son of a barren woman or the square-circle. Brahman is pure-consciousness and self-explanatory. It is Being as such and does not become. It is absolute that is identical with itself and the relative is stultified. It is substance that exists itself by itself without any content and attributes have no substantiality or reality. It is Brahman as cause *is* and the effected Brahman *is not.* The only proof of Advaita is Advaitic experience. It cannot be grasped as a theory or a view nor glimpsed as a vision. Even it is not block-being nor blank. It transcends relational thought and even the distinction between the absolute and the relative does not exist. When true knowledge thus springs up even Veda ceases to be valid and ultimately there is neither Veda nor *vada.* Like an imaginary city in the sky the world of *cit* and *acit* is non-existent. Brahman is real and *jagat* is false or non-existent, and Brahman shines as eternal, self-effulgent consciousness and is Bliss itself beyond the distinction of the experient and the experience.

ANALYSIS OF LOVE

By Dr. K. C. Varadachari, M.A., Ph.D.

Love builds its citadel in the centre of the enemy's country. Of this power of love we get a glimpse in its greatest living exponent, Mahatma Gandhi. The following article shows Love as the most adequate and powerful category helping towards the great spiritual Experience.—Eds.

It has been most pointedly written by Lord Russell that man as a social being has always been governed by the lust for power, and that this is the most important category in respect of social life even like Energy in Physics. Love of power is the most general phenomenon in social struggle and evolution. Nietzsche it was who called this the will to power. Man, saint or king or dictator, follower or leader, has in him the love for power, and in the manifold exhibitions of this most colourful and variegated instinct there is always traceable not only the need to win liberation for oneself and even for mankind, but also an instinctive wish to lord over

others or take care of others' virtues and sorrows, and under this guise seek to captivate and govern others. This is the sum and substance of social dynamics. No ruler or priest ever got over this love for power, and in this sense religion too has been instrumental in seeking power, if not for one person, for a group as a whole.

Love of Power is one thing, the Power of Love is another. Man, seeking a social status and glory and the rest of the wealth and vanities of mankind, since all these have a transient nature, may value the glory of power, but even power in order to sustain itself lives by another power that is not of the social mass but is unique, namely the service that man renders to the brother man from whom loyalty is sought. Nor would it be true to say that even in the most servile of men who follow a leader, there is not in addition to the sense of his own fulfilment of his power-lust another abiding feeling of recognition of a free and open good issuing from the leader, who may be the most tyrannical of masters in the performance of works. The fact is that the leader or teacher in social life does provide a sense of final fulfilment of the personal power-impulse to each of his followers and this is the sustaining fact of social following. But this may be of elemental appeal in all the religious promises of the Kingdom Come. This may be covered up or glossed over by fine phrases of surrender and grace and other technical devices. This is the strong appeal, however, in the term *swaraj* or self-government and in such well-known modern slogans, four freedoms and liberty and fraternity. Ultimately all these are emotional appeals satisfying the human craving for fullness and act as valves for the exhibition of the impulse to power in some form. No wonder leaders as well as their servile followers participate in this impulse towards power. It cannot with any amount of justification be claimed by any follower to whichever camp he may belong that he is more free than any other. The fact is that there is the illusion of power-exhibition alone in every case and not real power for it belongs truly only to the leader who *permits* this little vanity of participation in trivialities of social domination. The social devices that have helped towards securing for the impulse to power a *distributive* effect, that is to say, the effect of common participation in power in the mass are such slogans as *espirit de corps*, unity and solidarity and other such well-worn ideals. But in truth the unmitigated exercise of power always remains in the strongest group which in its most cunning manner glosses over to administer the pill of subordination of the rest to it under the patently clear collective pronoun, We or Us, which is really the absolutist's capital letters designating the royal exercise of superior existence.

We have pointed out above that love of power thus is the most significant fact in every institution of society, family, community, state and imperial government. This invasion of the social values into the individual life of men is traceable in the occult attempt at conquest of power in psychical life. Power-Religions like Power-Politics are kins and their destinations are identical —the disaster of the true fabric of spiritual unity. It is even true to some extent to affirm that certain modern exploiters of the Evolutionary Theory promise

conquest over the limitations of man and the advent of the Superman who is more a Titan than a God. It is this preoccupation with the Regnum rather than the Sacerdotium that is the bane of most spiritual philosophies. It is a degradation of the nature of true Divinity.

What then is the reality of the spiritual life if it be not the accession to power through the power-impulse in social life? We answer that it is the principle of Love. What Energy is to Physics, what Power is to Social Life, what Reason is to philosophy and Science, that is Love to Spiritual life and phenomena. This is the cardinal principle relevant in all the attitudes that the individual takes in respect of the Object of devotion, knowledge and service. Whatever be the attitude adopted, be it that of a lover, friend, child or parent, whatever be the sentiment that dominates the religious situation, all of them are but varieties or forms of the love-impulse. It is not one that is coerced or enforced by the object but it is a free movement on the part of the individual towards the expression or manifestation of self-giving, which is denoted by self-surrender, renunciation of self or ego and other equivalent terms. Love in whatever phase it appears—and these may well be socially denoted or individually denoted or supra-rationally denoted,—is a definite fact of giving up of oneself towards the object of Love or God or the Spirit Immortal indwelling in all.

Once this point is understood we shall find that all the various prescriptions of *ahimsa, asteya* and others are but variations of the principle of love, expressed in negative terms. These are essentially the principles that inculcate the understanding of the true nature of spiritual consciousness as beyond the purely social or ethical codes of non-injury and non-theft and others. The deepening consciousness of love is had only in the presence of the embracing vision of the Universal Being in each and every individual. The forms of Love are thus seen to be all that minimise the power-impulse and release the spiritual power of transmutive harmony. Social power seeks in its highest expression to reduce all persons to the level of homogeneity or uniformity, whereas the spiritual love harmonises all the various urges of individuals in its all-solvent love. That the power of love is, in this sense, capable of abolishing or annulling the individuals, or is capable of conferring on all those that are recipients of it, indeed a dubious gift of mere sentimentality or unity, need not be over-emphasized. But it does nothing of the sort, for its significant nature is to reveal an infinity of self-luminous giving, the depth of which is ungaugeable. Love, it is to be noted, is not what is usually meant by that term: it is essentially a spiritual act of uniting in the spirit through self-offering, be this offering of the individual human being or of the Divine. It is the act that makes both the recipient and the giver ultimately givers alone, and none is the pure recipient. Unlike power which concentrates the ego and enhances its hold on others, unlike reason which concentrates thought and enhances self-righteousness in thought, love diffuses the self into a supreme universal offering of its very substance, so much so that the lover and the beloved in their highest ecstacies do not feel their own existence. Indeed they feel them-

selves melting away not only into each other but into the univereal life of all things. It is in this sense that we should perhaps understand the statement of some idealistic mystics that the highest experience of reality is an extinguishing and annulling experience wherein the ego and everything that it is related with are no more than one experience. But the recovery from this experience is always a recovery that reveals an enhancement not of the ego-sense or sentiment or experience, but a firm and luminous unity of integral passion for self-offering.

In the above paragraphs I have briefly—and I am afraid very much so—sketched the importance of the concept of Love in the understanding of the true spiritual experience, wherein it is the only category that can explain the vast symphony of its experience. When we understand the interiority of the nature of Love we shall find that the sources of power of love are to be found neither in the organizations of Religion nor in the competitive machinery of aspirations and guides and teachers. Nor should it be said that love demands moral codes and ethical sanctions for the pure offering of itself. Love knows no enemy of itself nor mere evil as such for its very dynamis consists in its supreme self-offering of itself. It is the very belief of love that it can enter into the core of every individual and draw out the responsive self-offering on the part of the other person however degenerate, recalcitrant and brutal.

This last view is most prominently of Gandhiji than of any other. If reality is spiritual then the core of every existence is love, and thus it follows that all things can be understood, loved and united with through this essence. It is the fact about the reality that God or the Spirit is in every one and every one is in Him or It; this being in Him or in us of Him is a fact that belongs not primarily to the order of reason or relation as such but to the region of union. Thus it is that the highest metaphysical category in mystical experience is Union or Unity or Love that is transcendent to the level of intellect or reason which describes its highest category as either Identity or Difference; or Identity and difference when there is the apprehension of the unsatisfactoriness of either the identity or the difference.

So far then as our analysis goes it can be seen that the most adequate category of spiritual life is Love. Its forms are various on the plane of spiritual existence itself. Its further characteristic is that it can claim to be the highest category because it is transcendent to the categories of identity of Reason, Power of Sociaf Action, and Energy of the physical universe, because it is capable of displaying itself in and through these categories of these planes of life without forsaking its unique nature as the highest form of Spiritual existence and as the highest category of spiritual experience.

It is impossible in the space allotted normally to a contribution in a journal to sketch more fully the several forms of this Spiritual activity and the above sketch or outline is given to intimate the supreme necessity of understanding the relevant categories that help the understanding of the nature of Reality that cannot but be described, because so discerned, as having several levels.

RECENT ADVANCES IN EXPERIMENTAL PSYCHOLOGY

By Prof. P. S. Naidu. M.A., Allahabad University

Experimental psychology though the youngest of all experimental sciences has shown great promise by opening avenues for the much-needed biological and psychological improvement of man. Here is a very interesting account of its recent successes which bid fair for its bright and useful future—Eds.

A scientific knowledge of human nature, social as well as individual, is indicated as the most pressing need of the hour. In the face of the great cataclysm that threatens to destroy the roots of our civilisation, nay even our very existence, what would not one give to understand the hidden springs of human motives and actions, so that one may be in a position to predict man's behaviour, and control it to fruitful purposes. It is this knowledge that experimental psychology seeks with the help of the most modern methods of scientific investigation. As in the case of all exact sciences, the results may appear to be abstract and abstruse at first. It may seem that these results have little practical bearing on man and his affairs. But, we must remind ourselves in this context of the notable incident in the life of Franklin, the father of electricity. He was addressing a large gathering on the nature of the phenomenon that he had discovered. At the close of the lecture an aged lady got up and asked, 'It is all very interesting, Mr. Franklin, but what is the use of this electricity of yours?' 'What is the use, Madam, of a new born baby?' retorted Franklin. To-day we know the use (and abuse as well) of electricity. Patience is needed in judging the practical worth of scientific discoveries. But great impatience is displayed by the public at large in regard to the results of experiments in psychology. Perhaps, this is but natural. Other sciences deal with man's environment, while psychology deals with man himself. Man is perforce impatient of results in the field which concerns him most intimately. I shall, therefore, try to indicate, in this paper, what experimental psychology has achieved in quite a few practical fields.

Man's whole nature, his intellect, his feelings and his activities have all been analysed experimentally, and the results have been published in magnificent volumes of incalculable value. I need but mention the two sumptuous tomes on Experimental Psychology issued by the Clark University, the great work on the same subject by the late Professor Woodworth, the publication of McGraw Hill's on Recent Experiments, and Professor Murphy's work on Experimental Social Psychology,—to indicate what a wide field has been covered by experimental work in psychology. I shall confine myself to a brief statement of the bearing of all this work on Eugenics, Education, Vocational guidance, Commerce, Industry, Law, Medicine and Social Reform.

Improvement of the human race, both biologically and psychologically, is engaging the attention of politicians and social reformers alike. The questions which the experimentalist has to answer are (1) Is there scientific ground for believing that improvement is possible ? (2) If there is, then, what steps should be taken to effect such improvement ? Both questions are being tackled in the research laboratories at the Duke University in America. The work was started nearly 20 years ago under the guidance of the late Prof. McDougall, and is being continued by his son. The main theme of research is the inheritance of acquired characteristics. Unless one generation can pass on to the next the results of its own hard-won achievements, the results of improvement achieved by its own efforts, there can be no hope of salvation for man. Luckily for us, the experiments conducted at the Duke University seem to indicate that the transmission of acquired characteristics is a scientific fact. Many are inclined to dispute this fact. And they have contrived ridiculously childish experiments in support of their position. Some one cut the tail of a dog, and then said, 'Now, when this dog mates with a bitch, the pups born should be without tail.' The absurdity of the argument is patent enough. The bitch after all has a tail, and why should the mother-element go without effect ? Even granting that the bitch is without a tail, the pups will certainly have tails. The point is that only those mental characteristics acquired as the result of a definite effort on our part, and physical characteristics arising from this mental effort are transmitted to the next generation. That is what has been proved by McDougall's experiments on white rats. The results of experimental psychology are certainly on the side of those who *wish to improve the human race* through careful planning. That is certainly very encouraging to all of us.

In the field of Education, experimental psychology has produced very quick and valuable results. Intelligence tests, both the French and American varieties with all their English modifications, have helped in eliminating a great deal of waste in educational effort. Dull children have been resuced from the clutches of crime. They have been prevented from becoming a heavy drag on society. The gifted children on the other hand, have been turned into national assets.

Of the part which the intelligence tests played in the last world war, and the part which they are playing in the present one, no detailed mention is needed. Selection of personnel is now guided by the results of these tests. And, in our country, a beginning has been made in the direction of utilising these tests for the selection of officer cadets.

It is in the field of vocational guidance that striking results have been achieved. In addition to intelligence, personality traits have been shown to be very important factors in vocational success. Batteries of tests have been framed and standardised for discovering whether an individual has special aptitude for mechanical engineering, music, painting and so forth. Certain personality traits have been shown to be favourable for success in given professions. For example successful executive officers, professors, superior secretaries and salesmen have been

found to score high in social intelligence tests. Another test revealed that those who draw high salaries possess accuracy, originality, address, social and civic interest, enthusiasm, aggressiveness and popularity. For success in business, another set of traits has been indicated as essential. Constructive imagination, superior knowledge, expression and initiative rank high among the traits demanded for success in business. Personality traits have a more important bearing upon success in a vocation than intelligence, but other things being equal the more intelligent person is the more successful in business. Putting all these findings together we see what a valuable tool experimental psychology has forged for guiding boys and girls aright in the choice of a profession. If the tool is used correctly and with understanding, then our national efficiency will be increased by 100 per cent.

Experimental Psychology has achieved notable results in the field of Industry and Commerce. I need only mention the research work done in connection with the investigation of work and fatigue, accident proneness, and advertisement and salesmanship. In regard to fatigue two factors have been found to play a dominant part: (1) the number of rest intervals in the total work period and (2) the interest of the worker. The general level of efficiency of a worker increases with the number of short rest periods he is given. Taking an 8 hour day, a 10 minute rest at the end of every 50 minute—period of work gives optimum results, in the matter of output. The customary division of the entire work period into two equal parts with a long interval in the middle is exceedingly wasteful in every way. It is of course possible with the help of strong motivation to keep the worker keyed up producing at a tremendous rate. But sooner or later the man will collapse, and what is gained by forced interest will be offset by the loss due to exhaustion.

Experiments have been conducted on a lavish scale to determine the conditions of successful advertisement. Every conceivable factor, subjective and objective depending either on the attitude of the consumer or on the quality of the commodity, has been carefully analysed. How often should advertisements be repeated in newspapers and magazines? What should be the size of the type-face in these advertisements? What about lay-out? Should advertisements be printed in colours? Should sex-appeal be included in advertisements indiscriminately? These and scores of similar questions have been answered by experimental psychology. I shall mention one or two findings as samples of the valuable conclusions reached by the experimentalist. Neon flicker advertisements are very much in vogue now. Both for these flicker advertisements and for static advertisements as well, yellow background has been found to be most effective. The foreground containing figures, or letters may be black, deep blue or dark green, but the yellow at the back is absolutely necessary. This yellow has innumerable auspicious associations in the Indian mind, and it is bound to work unconsciously as a powerful pulling factor. With regard to the sex-appeal it should be introduced in advertisements in a very indirect, subtle and delicate manner. A crude,

direct appeal will defeat its own purpose.

The loss of life and the consequent loss to national efficiency and economy caused by accidents is enormous. Any measure that will result in reducing the percentage of accidents appreciably should be welcome to the state. Experimental psychology has paved the way for devising such measures by analysing the conditions under which accidents generally occur. A certain railway company undertook to make a psychological analysis of accidents occurring in a section of its employees. One of the first surprises was the discovery that fatigue *is not* an important factor in accidents. Faulty judgments of distance, impulsiveness, irresponsibility, inattention, nervousness, fear, bad eyesight and *organic diseases* among engine drivers accounted for more than fifty per cent of the accidents. Many of these are remediable defects, and psychology infuses in us the hope that by suitable training and re-orientation of motor-men, accidents may be considerably reduced.

Psychology is perfecting techniques by which she could make herself exceedingly helpful to the administrators and the guardians of law and order. The degree of reliability of testimony has been roughly measured by experimental methods. The part that suggestion, previous training, emotional bias and other factors play in invalidating the testimony of the man in the witness box has been estimated. The judge and the lawyer have now at their disposal valid methods for the objective verification of the truth of their witness's statements. This in itself is a remarkable achievement. But more striking than that is the device which the psychologist has invented for diagnosing guilt, and for bringing the crime home to the real offender. The Psycho—galvanometer (popularly known as the lie-detector) makes use of the remarkable electrical properties of the human skin for purposes of crime detection. Under normal conditions the human body offers a certain degree of resistance to the passage of electricity. When the person under test is emotionally excited this resistance falls suddenly. And the noteworthy feature is that the fall is beyond the control of the individual. Do what you may, you cannot prevent the sudden change in resistance. This fact is made use of in the Psycho-galvanometer, and by a carefully graded series of questions the criminal is made to give himself away without his being aware of it. Here is a gift of experimental psychology to the custodians of law which when perfected will enable them to track down the real criminal, and what is of greater importance to rescue the innocent from undeserved suffering.

I have just touched on the fringes of the problem relating to the achievement of psychology in the practical field. A fair sample of what has already been achieved by this the youngest of all the experimental sciences has been presented here. Judging by this sample we may hold that psychology of the future will outshine all the other sciences in its usefulness to man, nay a stage will soon be reached when no man can do without the help of psychology and and the psychologist.

WAS BUDDHA AN ATHEIST?

By Dr. M. Hafiz Syed, M. A., Ph. D., D. Litt.

The Vaisakha Purnima, the birthday of the Illumined One, falls on the 19th of this month.

Long before the time of Gautama Buddha deeply religious and philosophical knowledge had accumulated in India. The Vedas, the Upanishads the *Ramayana*, the *Mahabharata* contain an immense amount of hair-splitting arguments regarding the existence of God and Soul.

Buddhism is the child of Hinduism. It is its direct off-shoot. None can claim to understand its true spirit without a sufficient knowledge of Hindu religious and philosophical thought as its background.

A close study will reveal to any student that Lord Buddha taught nothing new or essentially different from the ancient teachings of what is called Sanatana Dharma.

He pointed out the same path of deliverance from ill and freedom from the misery of birth and death as had been repeatedly taught by His predecessors.

Buddha was an Aryan and taught the Aryans of his time who were quite familiar with the problems of God and soul. It was therefore useless for Him to repeat those very things which they knew so well.

He began to teach the gospel of deliverance, *Dharma* and *Sangha*, as soon as he realised Nirvana which is 'a state of ideal spiritual perfection, in which the soul, having completely detached itself by the force of its own natural expansion from what is individual ... impermanent, and phenomenal, embraces and becomes one with the universal, the eternal and the Real.'

Thus He being in complete harmony with the Reality, was so truly overwhelmed with its depth and profundity, that he could not possibly make people realize what He Himself was enjoying to the fullest. He could not have brought Himself to the level of the rank and file. He had therefore to assume silence and teach only such simple and practical things as were within the mental reach of the people.

As the stories in the Buddhist scriptures clearly prove He neither definitely affirmed nor positively denied the existence of God or Soul. Whenever people approached Him with such questions He assumed consistent silence and said nothing either one way or the other. Is it fair in the absence of any definite statement from Him to misinterpret His pure and simple silence and assert that He was an Atheist?

Deny the Reality He could not, because He was one with It, nor could any affirmation on His part have brought conviction to His hearers. No one, so far as we know, has ever been successful in proving that which is beyond proof.

It should never be lost sight of that Buddhism unlike other faiths is a religion of the Nivritti Marga, primarily meant for such people as were treading the path of return and had done with hankering after material

enjoyments of life. Therefore those who approached the Lord were advised not to talk but to live the life that led to Nirvana.

Does Nirvana mean annihilation? If it does, as some Western writers mistakenly suppose, then there is essentially no difference between Buddhism and materialism, because both in this sense lead to nothingness.

The teacher that repeatedly enjoins on the people to believe in—nay takes for granted—*karma*, rebirth, Nirvana, Dharma, Sangha, cannot possibly be supposed to be soulless or Godless, the only obvious difference between Him and others being that He set great store by the actual realization whereas others who preceded Him were simply content with the mere propagation of their views.

Granting for the sake of argument that He did not believe in Spirit, the changeless self, what is it then that reincarnates from life to life and finally is supposed to attain Nirvana as Lord Buddha Himself did? His numerous past lives are recorded to have been enumerated and pointed out by Him. In whom is a Buddhist taught to take refuge if the holy men were consigned to mere nothingness at the dissolution of their physical bodies?

Similarly Dharma, the path of righteousness, holiness, and eradication of evil, are only means to an end, the realization of Godhead in man or becoming one with the Supreme Reality. They lose their sense and import if they do not lead a man to the High Beyond. The mere attainment of the ideal of goodness so insistingly taught by Buddha does not lead men anywhere, if it does not sublimate them to a state of blissful existence called in other words Nirvana.

Has a finger on man's hand or a hair on his head any intrinsic value and use by itself apart from or outside of the whole man?

Individual egos, separate selves have no powers without the universal Self. We are God in the making. We are slowly evolving and expanding into the hidden Divinity within us. At last in Him and Him alone we shall find our rest and home, peace and Nirvana.

Intense activity with abundant rest

I have been asked many times how we can work if we do not have the passion which we generally feel for work. The less passion there is, the better we work. The calmer we are, the better for us and the more the amount of work we can do. When we let loose our feelings, we waste so much energy, shatter our nerves, disturb our minds and accomplish very little work. And if you read the lives of the great workers which the world has produced, you will find that they were wonderfully calm men. It is the calm, forgiving, equable, well-balanced mind that does the greatest amount of work.

—*Swami Vivekananda*

BUILDING A BETTER WORLD: A CALL TO THE ELITE

By Sri M. R. Ramaswami, B.A., B.L.

It is time to think of reconstruction, as some have already begun to. When the orgy of destruction exhausts itself, the creative forces slowly begin to stir. It is on this see-saw of life and death, construction and destruction, that the cosmic spirit is ever playing, seeking expression in forms that provide most profound problems for man to solve in the course of history and evolution.

Construction is always a hard and slow process. The initial difficulty is offered by the old vested interests that are not yet dead, though they have outlived their usefulness. If they are wise enough to dig their own grave, reading future portents, mankind will be saved much trouble. But they are often more tenacious than wise, more sordid than selfless. Sheer despair will drive them to adopt any means to ensure their ascendancy in the new world, if necessary under fresh, more fashionable garb. Thus, some are already in search of new masks and labels to cover up their old, ugly faces. There is reason also to fear that secret plots are being hatched in high quarters to loot the spoils of victory. Such dark designs are sure to deepen as the bloody Armageddon comes to a close. An element of grim irony will be added to the tragic drama when, at the crucial hour of resettlement, the real traitors to the cause of peace, who have been responsible for the present tragedy, themselves proudly appear at the Peace Conference to shape the future, while the blood of innocent millions is still dripping from their hands and vindictive fury is boiling in their breasts.

The results of such anomalous attempts to inaugurate a peaceful order in the past are visible on almost every page of history. The present catastrophe itself is now admitted on all hands to be the direct outcome of the Peace of Versailles. The Muse of History will be forced to repeat herself this time also, if mankind does not want to profit by the lessons of the past. Ability to win war is quite different from the fitness to frame peace, resolving conflicts and reconciling many interests and viewpoints. It is doubtful if the present world knows any personality endowed with this dual capacity. There is therefore urgent need to utter a solemn warning against the domination of the Peace table by victorious war-mongers and voracious imperialists. Their victory will only mean the triumph of *asuric* forces all over the world.

It is time this ominous aspect is presented to the minds of people everywhere. For, it is on them that the main burden of war and peace alike, ultimately, rests. It is also, after all, by their active or passive support that the *asuric* forces are kept on the saddle. So the eyes of the masses in all lands must be fully opened to the aims of the masters they fight for, and the gravity of the dangers to be averted in the immediate future. In spite of the

evident decay of democracy and the rapid rise of authoritarianism all round, breeding dictatorships, open or veiled, in many a land, the modern must, for a long time to come, continue to be the age of the common man, the age of the masses. In the poetic words of Tagore, the prophet of the future, 'the past has been for men, the future is for Man. We must make room for Man, the guest of this age and not let the Nation obstruct his path' Democracy of the parliamentary type may not survive the stress of the present war. Even the modern Liberal's faith in it has been considerably shaken by its administrative incompetence, electioneering corruptions and hypocrisies, its hostility to genius and tendency to drag down everything to the lowest levels of thought and culture. The war is putting an end to this lingering faith and driving the last nails in Democracy's coffin. But even if Democracy is dead or dying as a political cult, the Spirit of Demos is bound to live on. The Spirit of Man, God's grandest creation, is truly immortal. The human personality as the highest expression of the divine, immanent spirit, must continue to claim our homage. As Sri Ramakrishna has pithily put it 'Jiva is Siva.' In this sense Democracy becomes the highest religion of modern man. It must persist in this form as long as the human spirit is awake and demands due recognition of its claims not merely in the political, but equally in all spheres of life.

History, according to Swami Vivekananda, reveals 'the silent processes of permeation through which Truth is absorbed by the masses.' Reading contemporary events in the light of this view, the present seems to be highly propitious, a veritable *punya kalam* for the functioning of this process. Adversity is always our best teacher and the masses need the schooling of big events. So we may not be depressed or unnerved by the terrific toll of death and destruction, suffering and starvation, that humanity has to pay all over the world These poignant experiences are designed by divine, historic forces to indelibly impress on the minds of large masses of people, including the high and the low, the sage as well as the simpleton, in one mighty flash, the basic truths of life on which alone human peace, harmony and welfare can be built up. The unity of mankind was till now only the dream of idealists and philosophers. Now, however, in the school of common suffering, even the man-in-the-street has been made to realise that, for good or for evil, life in this planet is one inter-dependent whole in which isolation of any part from others is a myth. In other respects also the present is rich in precious lessons for all. The rude disillusionments caused by the heavy crash of values in the social, economic, political, moral and spiritual planes have made every one furiously think of radically revising the old, accepted codes. Considerations of space do not permit detailed examination of the many questions which have come under the search-light of historical experience. Suffice it to say here that the benefit of these bitter lessons must be fully availed of in building the future. This can be done only if the architects of the new world are persons of deep insight and broad outlook, imbued with universal sympathies without the limitations of creed or cult, colour or country, race or nation; and

inspired by a sublime faith in the high spiritual destiny of man. Sages and savants all over the world, selfless votaries of Truth among religious men, philosophers, scientists, sociologists historians, economists, men of arts and letters—in fact, the best elements of the higher intelligentsia in all lands, have undoubtedly a more vital and valuable part to play in the framing of the new order than the professional politicians or diplomats who are the curse of the modern world. As exponents of cultural ideals, wielders of great ideas that are more powerful than weapons of brute force in shaping the lives of people, they, the *elite* are the best fitted to inaugurate an era of peace and harmony, to lay the foundations of the new world order based on human unity and brotherhood and the recognition of the spiritual status and divine destiny of man.

But there is an evident handicap in these wise men being more or less recluses who are loth to come out of their homes, libraries or laboratories and take part in the vulgar arena of world politics. There can be no justification whatsoever for keeping to their studies in this critical situation, when all that we hold dear is in danger, when mankind needs the united effort of both recluses and men of the world, both men of thought and action, philosophers and politicians, saints and scientists. Even in the ancient, comparatively calmer days, a philosopher like Plato felt the need to utter the warning: 'The penalty that good citizens have to pay by not taking part in politics and civics is to be ruled by bad men.' The wisdom of these words is amply borne out by history. Till his last days, the late Romain Rolland, the French sage and savant, was never tired of calling out to distressed humanity that their sufferings were caused more by the weakness of the good than by the strength of the evil forces at work. The thinkers who prefer to preach from the rarified plane of thought only give handle to the critics of the realistic school who hold that 'only its necessity to life decides the eminence of a doctrine' and that 'the test of value to be applied to a thinker is his eye for the great facts of his own time.'

It would therefore augur well for all if the elite of mankind, the salt of the earth, come out of their self-imposed seclusion to play an active part in the world drama. Thei courageous espousal of the cause of outraged humanity and truth in any part of the world will serve to infuse a new life and hope in the hearts of the helpless masses, revive their drooping spirit and prepare the ground for reconstruction. The future is sure to be an age of synthesis. This synthesis has to be achieved not only on the political and economic, but also on the social, moral, cultural and spiritual planes. Life loses its central meaning and purpose when subjected to mechanical divisions. Mahatma Gandhi is right when he insists that 'the whole gamut of man's life to-day constitutes an indivisible whole. You cannot divide political, social and purely religious work into water-tight compartments. I do not know any religion apart from human activity.' The ills of modern mankind are mainly due to the disregard of this basic unity of life and of the essential inter-relation of values and interests. This has naturally led to the violent conflicts defacing the world, to the progressive starvation of the spirit and

dehumanisation of man into an animal or an automaton.

If man should improve his lot and be worthy of his life, he should regain his inner soul, recover consciousness of his essentially spiritual nature and work incessantly for the realisation of his divine destiny. The spiritual is the bed-rock on which the new world should be built up. By being made to subserve the sovereign human spirit, it should be noted, the activities on the social, political, economic and other sectional planes stand not to lose but only to gain in colour, richness and meaning. For, the spirit is all pervading. It reaches from the surface to the very depths, to the roots of life. By the revival of this vital force, by watering the roots, every branch of life is bound to revive, grow and blossom afresh. The greatest blunder of the modern mind is the stupid, suicidal divorce between matter and spirit. This stupendous *yajna* of war, with its terrible offerings of blood and tears, will not go in vain if we realise this fatal mistake and rebuild the future on the inseparable reunion of the two in one.

India has a vital role in this drama. This claim may sound strange to superficial observers. To all appearances, India is the very reverse of a nation fit to serve the world in distress. Physically weak, unarmed and enslaved, she is the impotent witness of her own as well as the world's helpless sufferings. Poverty, ignorance, famine and pestilence are stalking over the land taking away lives faster than war itself. Communal squabbles have gained her a world-wide notoriety as the sole obstacle in the way of the freedom she badly needs. Her claim to play the part of humanity's saviour cannot be easily understood or conceded in the face of these gruesome facts. The paradox is, however, true. The explanation lies in the other and more important fact that historic forces to-day are so shaping as to make India's and the world's problems meet at the same centre. This makes their solution inter-dependent or complementary to each other. Thus to uphold, expound and work out world unity mankind is now badly in need of a country that is free from the virus of narrow nationalism, that is not blinded by patriotic fanaticism or violent hatred for others; a nation whose love and loyalty are directed more towards God, Truth and mankind than towards herself. India is admittedly just such a nation endowed with universal insight, outlook and loyalties. Her innate genius for cultural and spiritual synthesis is as already pointed out, a great asset which the world may utilise to ensure future peace and welfare. Her gospel of non-violence and soul force offers the only cure for the poison of hatred and violence with which the world is now saturated, reducing civilisation to cinders. The prophetic call of Swami Vivekananda cannot come with a greater ring of reality and appropriateness than it does to-day! 'Up, India! Conquer the world with your spirituality. Aye! as has been declared first on this soil, love must conquer hatred. Hatred cannot conquer itself. Armies when they try to conquer armies only multiply and make brutes of humanity. Spirituality must conquer the West.'

These words put in a nut-shell present the needs of both India and the world. India's poverty and weakness, it should be noted, are

confined to the physical, material plane. Her heart is still sound. Her spiritual and moral wealth is still undiminished. Close and patient study will disclose that her present social, political and economic conditions are designed only to arouse the sleeping millions, sunk in *tamas*, and drive off their torpor. Once the dormant spirit of the masses is awakened, the innate genius of the race is bound to assert itself and flood the whole world with the waters of spirituality. The daily increasing acuteness of her communal problem is, in this view, but a hopeful symptom of the fast approaching solution. India's past achievements in the field of cultural and religious reconciliation, absorption and synthesis on the widest universal basis, cannot go in vain. The holy Dharma-Kshetra that has hitherto discharged its function so successfully cannot fail at this crucial hour. In the carrying out of this glorious task there is no need for us to be deterred by the thoughts of our present helpless plight and petty dissensions. We should, on the other hand, listen to the wise, soul-stirring words of Swami Vivekananda, proudly stand up conscious of our unique role in history and proceed to work out the nation's glorious mission in the world. Says the Swami:

> India must conquer the world. We must conquer or die. There is no other alternative. The sign of life is expansion. Go out, expand, show life or degrade, fester and die... . We all know there are petty jealousies and quarrels in the country. Take my word, it is the same everywhere. The other nations with their political lives have their foreign policies. When they find too much quarrelling at home, they look for some one abroad to quarrel with and then the quarrel at home stops. We have these internal quarrels only because we have no foreign policy to stop them. This must therefore be our eternal foreign policy—preaching the highest truths to the world. One of the great causes of India's misery and downfall has been that she narrowed herself, went into her shell, refusing to give her jewels and treasures to the world outside.

This era of isolation is, happily ended by historic world forces converging on our land, waking us from our sleep and dragging us out of our shell. India to-day is the battle ground for many conflicting forces, the veritable *Kurukshetra* of the modern war, wherein alone the vital issues affecting the future of mankind will be decided. It is remarkable to note how, with striking unanimity, for successive generations, India's eminent leaders and prophets have harped on the same theme. Thus, after Vivekananda, Tagore too persisted in calling upon his countrymen to give themselves up at the altar of Truth and Humanity in order to find the nation's soul. He too was sure that, in spite of our material poverty and misery, we can save mankind as no one else can. "We, the ragged, famished, ragamuffins of the East—he cried out in his unique ways "are to win freedom for all humanity. The truth that moral force is higher than brute force will be proved by people who are unarmed". "Men of feeble faith," he went on, " will say that India requires to be strong and rich before she can raise her voice for the sake of the whole world. But I refuse to believe it. That the measure of man's greatness is in his material resources is a gigantic illusion casting its shadow over the present day world. It is an insult to men. It lies in the power of the materially weak to save the world from this illusion; and India in spite of her penury and humilia-

tions, can afford to come to the rescue of humanity."

The whole world knows how Mahatma Gandhi also, the living emblem of India's enchained soul, fully shares this faith and still passes his days in confinement awaiting the divine call to discharge the nation's glorious mission in the darkest hour of humanity's supreme need. The impatient only will be tempted to exclaim: "How long, O Lord, how long!" Let us, however try to have the wisdom of the vedic sages to be uttering in the midst of our work the one *mantram* which all lovers of peace and human welfare must have always on their lips, especially in these tumultuous times of hatred and violence: OM SHANTI! SHANTI! SHANTI!

THE PARAMAHAMSA AS THE SWAMI SAW HIM

Sri Ramakrishna came for the good of the world—not for name or fame. Great sages come with special messages for the world, and not for name. I do not take into my consideration whether people accept his name or not, but I am ready to lay down my life to help his teachings, his life and his message spread all over the world.

He alone is a child of Sri Ramakrishna who is moved to pity for all creatures and exerts himself for them even at the risk of incurring personal damnation—others are vulgar people. Whoever at this great spiritual juncture will stand up with a courageous heart, and go on spreading from door to door, from village to village, his message, is alone my brother, and a son of his. This is the test, he who is Ramakrishna's child, does not seek his personal good. Those that care for their personal comforts and seek a lazy life, who are ready to sacrifice all before their personal whims, are none of us. Men and women, down to the Chandala—all are pure in his eyes. Wherever his name will reach, the veriest worm will attain divinity, nay, is actually attaining it. Whoever will be ready to serve him,—no, not him, but his children,—the poor and the down-trodden, the sinful and the afflicted, down to the very worm—who will be ready to serve these,—in them he will manifest himself. Through their tongue the Goddess of Learning Herself will speak, and the Divine Mother—the Embodiment of all Power—will enthrone Herself in their hearts.

My master used to say that these names as, Hindu, Christian, etc. stand as great bars to all brotherly feelings between man and man. We must try to break them down first. They have lost all their good powers and now only stand as baneful influences under whose black magic even the best of us behave like demons.

Disciples pay their whole attention to the preservation of their master's name, and throw overboard his teachings, and sectarianism, etc., are its result. I have nothing to do with sectarianism, or party-forming and playing the frog-in-the-well, whatever else I may do. It is impossible to preach the catholic ideas of Ramakrishna Paramahamsa and form sects at the same time. It was no new truths that Ramakrishna Paramahamsa came to preach, though his

advent brought the old truths to light. In other words, he was the embodiment of all the past religious thought of India. His life alone made me understand what the Shastras really meant, and the whole plan and scope of the old Shastras.

Was Sri Ramakrishna the Saviour of India merely? Did Sri Ramakrishna come for this or that particular individual, or for the world at large? You must present him in such a light that the whole world may understand him.

If but a thorn pricks the foot of one who has surrendered oneself to Sri Ramakrishna, it makes my bones ache... It is that unlearned Brahman who has bought this body of mine for ever.

Do you know what the ruling sentiment amongst us is? Non-sectarianism. Our Lord was born to point that out. He would accept all forms, but would say withal that, looked at from the standpoint of the knowledge of Brahman, they were only like illusory Maya.

Sri Ramakrishna never disturbed anybody's own spiritual outlook; he always looked at the inner sameness.

Quite enough if one great Sannyasin like Sri Ramakrishna comes in a thousand years! For a thousand years after his advent, people may well guide themselves by those ideas and ideals he leaves behind. It is only because this monastic institution exists in the country that men of his greatness are born here.

Sri Ramakrishna used to disparage supernatural powers; his teaching was that one cannot attain to the Supreme Truth if the mind is diverted to the manifestation of these powers.

The history of the past has gone to develop the inner life of India, and the activity (*i.e.* the outer life) of the West. Hitherto these have been divergent. The time has now come for them to unite. Ramakrishna Paramahamsa was alive to the depths of his being, yet on the outer plane who was more active? This is the secret. Let life be as deep as the ocean, but let it also be as wide as the sky.

See, how much thirst has been created in the minds of men to know about him! From this time they will come to know of him gradually, and will not that be conducive to the good of the country? If the people do not know him who came for the welfare of the country, how can good befall them? When they knew what he really was, then MEN—real men—will be made.

Sri Ramakrishna used to say that if you repeatedly tell a bad man that he is good, he turns in time to be good. The Tamas has entered into you—what of that? Cannot the Tamas be destroyed? It can be done in less than no time! It was for the destruction of this Tamas that Bhagavan Sri Ramakrishna came to us.

———

India's Industries, Trade and Transport: In a Nutshell: BY SAMI VENCATACHELLAM CHETTY, M.L.A. (Central), MADRAS.

Information available to the public regarding the Industrial, Trade and Transport positions of India is very scanty and unauthentic. Facts and figures relating to India's industrial potentiality is a great necessity today when the industrialization of India is a burning problem for us. Sami Venkatachellam Chetty who has endeared himself to India by his bold fights in the Assembly for an Indian Industrial policy, has done signal service to the youth of India by this publication.

The book opens with a historical background to the Indian industrial problem. It then traces the growth of large-scale industries in India since the last war. The author takes item by item, Cotton, Jute, Glass, Sugar, Iron and Steel, Matches-and Chemicals etc. and investigates the avenues of better development. Seeing the evils of large scale industries in the West the author is very pessimistic about them in India. The author pertinently suggests in contexts that the whole argument of the industrialization of India would lose its point if India has not made the mistress of her own house. The book is a a very useful one and deserves to be read by every Indian.

Why Starvation? BY MINOO MASANI, PUBLISHED BY THE NEW BOOK COMPANY BOMBAY.

Sri M. R Masani who has become famous by his brilliant book *Our India* is a keen student of Indian problems and has a unique way to present facts to capture the popular mind. This brochure is based on an address delivered by him to the Progressive Group soon after his election as Mayor of Bombay, Food is the greatest question before India today and the author rightly poses this question against the background of pre-war conditions. He not only answers the question but also advances remedial measures. The book is sure to be an eye-opener to every other Indian and we have great pleasure in commending it to all.

Srimad Bhagavadgita (TELUGU) CROWN SIZE: PUBLISHED BY SRI RAMAKRISHNA MATH, MYLAPORE. MADRAS, Pp. 440+60. PRICE Rs. 2-8-0.

I have great pleasure in commending to the Telugu-knowing public the Telugu edition of the Bhagavadgita just published by the Sri Ramakrishna Math, Mylapore, Madras. This edition gives in Telugu characters and in differentiating sets of types (1) the original Gita slokas, (2) their word-for-word Telugu meaning and (3) their general purport in Telugu according to the commentary of Sridhara-swami. Copious footnotes from various sources including other commentaries, quotations of parallel passages from the Upanishads and Brahma-sutras and cross-reference to similar passages in the Gita are also given. The table of contents contains a useful analysis of each chapter in the Gita. The Index at the end of the book gives the references, in terms of chapter and verse, to the chief topics dealt with in the scripture. Even such details as the number of verses assigned to each interlocutor in the Gita and the various metres employed in the scripture are also clearly indicated. It goes without saying that such traditional accompaniments of the Gita (their value is hardly more than that) as the Gita-upasana, the Gita-dhyana and the Gita-Mahatmya are set forth in due order. And. what is more, even these are provided with Telugu translations. There is also a scholarly introduction of 28 pages giving the essentials of the system of Vedanta which forms the background of the Gita teaching. Thus this edition is complete in every way and the Telugu rendering is everywhere simple, brief and reliable. There have been many Telugu editions of the Gita before, but none, I think, which includes so many valuable features within such a brief compass and at such a moderate price.

DR. D. S. SARMA.

THE RAMAKRISHNA MISSION

General Report, for the year 1943

In spite of formidable difficulties the Mission has put up another brilliant record of service and progress.

Including the 64 Math centres in India and abroad and the 68 Mission centres, there are at present 132 centres, besides 11 sub-centres working under the guidance of the main centres. Besides guiding, controlling and supervising the various activities of the branch centres the Head-quarters at Belur conducted the Charitable Dispensary, gave regular and occasional help to 229 helpless widows and invalids and to 38 students, helped 4 schools with monthly grants from the Mass Education Fund and sent out many monks on preaching tours.

Cyclone Relief

The Cyclone Relief work, started in October, 1942 in Midnapore and 24-Parganas and in the Balasore District of Orissa served 311 villages from 10 centres. During the year under report the Mission distributed 88,691 mds. of rice, 26,925 mds. of other food grains, 9,678 blankets, 35,289 new cloths, 842 shirts and frocks and 80 mds. of diet, etc. in addition to Rs. 7,038 in cash Through four medical units, two allopathic and two homeopathic, 68,805 cases were treated. Besides, 808 new huts were erected for the homeless and 246 partly rebuilt, and 166 tanks were renovated in the area. Out of a total of Rs. 2,69,271-13-0 including the opening balance for last year the disbursements were Rs. 2,00,770-5-6 besides outstanding bills for Rs. 57,163-13-5 payable to the Government of Bengal.

Distress Relief

The Mission began the Distress Relief work in Bengal last June which covered through its 75 relief centres a maximum of 1,130 villages and 22 towns spread over 19 districts in December. During this period it distributed 23,705 mds. of rice, 2,209 mds. of other food grains, 14,696 cloths and chaddars, 2,428 blankets, 2,039 banians, frocks, etc. and Rs. 35,645-6-0 in cash. The number of recipients reached its peak in December when it came up to 1,28,972.

Milk canteens were run in 13 centres, from which a maximum of 3,070 children and invalids were daily served with milk and diet. Seven free kitchens were also organised which daily fed a maximum of 8,240 persons The total receipts up to the end of the year were Rs. 7,04,335 and total expenditure Rs. 6,13,167—40,000 mds. of rice was also received.

The Mission feels that the Distress Relief work will have to be expanded soon and it hopes to meet the situation through the concerted efforts of all its sympathisers and friends.

Flood Relief

The Mission also carried on Flood Relief work on a small scale from July to October in the Burdwan District which was badly hit by the Damodar floods. In all, about 312 mds. of rice, 163 mds. of other foodstuffs and 280 cloths were distributed

Famine Relief

In co-operation with Bombay Relief Committee, the Bombay Branch conducted Famine Relief work in the Bijapur District from March to November serving through its 12 centres more than 20,000 labourers by way of supervision of the controlled grain shops.

Burma Evacuee Relief

From H. E. the Governor of Burma's War Relief Fund and the Overseas Evacuee's Relief Fund the Mission distributed in 1943 Rs. 22,963-6-0 among 1,123 Burma evacuees, and 3,000 pieces of standard cloth and a bale of grey shirting among the evacuees residing in Chittagong and Noakhali Districts. A temporary Home for 36 Burma evacuee Hindu women and children was run by the Madras Branch for eight months ending in September.

Malaria Relief

The Sylhet and Habiganj branches jointly conducted Malaria relief in the village of Baniyachong in the Sylhet District. About 46 mds. of rice, 1,003 new and 1,188 old cloths and quinine were distributed. The total number of

cases treated was 24,093 of which 11,564 were new cases.

Cholera Relief

The Calicut Branch of the Madras Presidency carried on Cholera Relief in its neighbourhood for two months. It treated about 1,200 cases and supplied about 2,300 persons with rice and clothes.

BRANCH CENTRES

Medical Service

The Branches at Benares, Kankhal, Brindavan, Taki, Midnapore and Tamluk have been each maintaining a hospital. The total number of beds was 463 in 1943 as against 424 beds in 1942. These centres treated altogether 7743 indoor cases as against 6,182 in 1942. Of these, 1,161 were surgical cases. There were 48 outdoor dispensaries spread over India giving Homeopathic, Ayurvedic and Allopathic treatments according to local conditions. Special mention must be made of the T. B. Clinic at Delhi which treated 18,804 cases in 1943. With the installation of the X'Ray apparatus, the clinic has considerably increased in its usefulness. The Outdoor dispensaries of the Mission treated 13,77,858 cases in all as against 12,71,271 in 1942.

Work among Women

The Mission has always been consciou. of its duty to the womanhood of India Typical of the work done in this direction are the women's department of the Benares Sevashrama, the Sisumangal Pratishthan for expectant mothers in Calcutta, the Maternity work at Jalpaiguri and Taki, the Widows' Homes at Puri and Benares, the Sarada Vidyalaya at Madras, the Sister Nivedita Girls' School in Calcutta and the Sarada Sikshamandira at Sarisha (24-Parganas).

Uplift of Backward Classes and Areas

The Mission has been trying its utmost to serve those classes and areas which lag behind in education and culture. The Ashramas in Khasia and Jaintia Hills and in villages like Taki, Sarisha, Sonargaon. Baliati, Jayrambati, and Sargachi and various other rural institutions bear ample evidence to the Mission's concern for the masses.

EDUCATIONAL WORK

College Education

The Vidyamandira, Belur, the residential college of the Mission sent up its first batch of 19 students for the I. A. examination, of which 10 passed in the first division, 6 in the 2nd and one stood 10th in order of merit. Attached to the Vidyamandira is the War Technicians' Section which has parallels in Madras.

Secondary Schools

The Mission conducted two types of High schools. viz., Residential and Day schools. Of the Residential schools, that at Deoghar, at Madras, Coimbatore and Batticaloa had a strength of 150, 166, and 117 and 146 students respectively. Of the Day-schools, that at Thyagarayanagar, Madras, with its total of 2,170 boys and 154 girls is by far the biggest in the Mission; the next place goes to the Sarada Vidyalaya, Madras with a strength of 1 077 girls and 78 boys; and when all the units under the Madras Students Home are taken into consideration, the centre can easily rank with the best and biggest educational institutions of its own grade in India. Mention should also be made of the 12 Secondary schools in Ceylon, which had a total of 1769 students. The Mission conducted altogether 21 Secondary schools and 14 M. E. schools with a total of 5,808 boys and 2,889 girls.

Primary and Night Schools

Under the Mission there were 57 Primary Schools with 2,126 boys and 1,333 girls and 15 Night Schools with 471 students.

Industrial and Vocational Schools

There were Industrial Schools at Madras, Sylhet, Taki and Belur which had 60, 67, 47 and 16 students on their rolls respectively. Madras Centre specialises in Automobile engineering. Agriculture education was provided at the Sarisha and Mansadwip centres.

Students' Homes

During the year 38 centres accommodated 1,203 students of different schools and colleges who received a training for life.

Spread of Culture and Spiritual Ideas

For the spread of culture and spiritual ideas, almost all centres conducted Libraries and Reading Rooms and organised public lectures.

Foreign Work

The foreign work of the Mission was carried on almost normally. No news was received of the centre at Singapore. The Burma work remained suspended.

Income and Expenditure

The total receipts during the year were Rs. 21,12,386 0-3 and the total expenditure Rs. 20,60,031-4-11 the corresponding figures for 1942 being Rs. 18,19,757-11-3 and Rs. 16,82,475-7-2 respectively.

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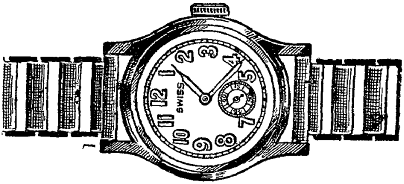

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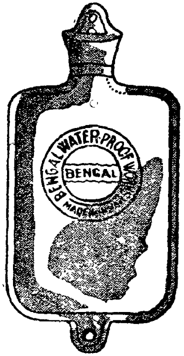

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